School of Religion BERKELEY, CALIFORNIA

The American Friend

Old Series
Vol. XXXVII. No. 46

NOVEMBER 13, 1930

New Series
Vol. XVIII. No. 46

War and Peace on the Race Course

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

THE PRESIDENT'S HEALTH TALK ON RADIO

President Hoover's talk before the White House Conference on Child Health and Protection on November 19, in Washington, D. C., will be broadcast over the National and Columbia broadcasting systems at 9 o'clock Eastern Standard time. The speech which will open the sessions of the conference will be followed later in the week by a talk by Secretary of the Navy Wilbur, who is acting as chairman. On the closing day, November 22, he will sum up the results of the sessions over the radio. This will go out over the Farm and Home Hour. Among the national organizations on the Conference Committee is the National Board of the Y. W. C. A. Helen A. Davis, Edith Gates and Grace Loucks Elliott, all of New York will attend as its representatives.

END OF NEW STYLES IN ECONOMIC THEORY

It was not so many moons ago, says the *Gospel Messenger*, that a new school of economists was assuring the public that the old-fashioned business cycle was a thing of the past. Alternating depression and optimism were to give way to an orderly, forward movement of business. And all this was set forth so convincingly that it seemed there could be no reversal of the situation. Then came the stock market crash, profound and general depression, and the end of new styles in economic theory. Nothing in recent years represents quite such a complete reversal in attitude as that which has come in economic theory in the last year. Perhaps there is not as much reason for alternate optimism and depression in business as was once thought, but the fact remains that with human nature as it is we can not completely escape the rise and fall of man's courage as it is reflected in the affairs of the business world.

PLEDGED TO SUPPRESSSION OF FORCED LABOR

Baron Lugard of Abinger who is the doyen of British Colonial administrators and a member of the Permanent Mandates Commission of the League of Nations, in the current *International Review of Missions* contributes an important article on the position of forced labor. In this he outlines and comments on the principal articles of the new Convention passed by the latest International Labor Conference. Under this Convention the signatories are pledged to the suppression of forced labor within the shortest possible period and not exceeding five years. Provision is made that it shall come into force as soon as it has secured ratification by two members of the International Labor Organization. The Convention, says Lord Lugard, "registers the high-water mark which our civilization has reached in the recognition of the inherent right to freedom of every human being—unless in expiation of crime—and marks a further advance in the repudiation of force as an instrument of government of subject races." At the same time, the Convention remains a dead letter until ratified and after ratification it needs translation into administration. "If this process is to be successfully carried out," say the editors of the *Review*, "it will be necessary that public opinion in the different countries concerned shall be aroused to the importance of the issues at stake."

CANADIAN WOMEN AND PROHIBITION

What is the attitude of Canadian women to prohibition? The question is probably asked because of the wide-spread report that, in most of Canada, a new system of "Government Control" has superseded prohibition. The answer here offered with conviction of accuracy by Mrs. R. G. Dingman is: 1. That Canada never had national prohibition in the meaning of the term used in the United States; that the laws which "Government Control" superseded were provincial laws prohibiting only the sale of liquor, the manufacture of liquor having been prohibited only by a war emergency Dominion-order-in-Council which was in force for twenty-one months and rescinded in 1919; 2. That change to the present system, whereby provincial governments act as selling agents for the products of privately owned breweries and distilleries, is resulting in increased sale and consumption of alcoholic beverages in every province in which "Government Control" pertains, increased convictions for indictable offences and for driving motor vehicles while drunk, increased profits for manufacturers of liquor, market value of the common stocks of the more important companies showing inordinate gains following the adoption of "Government Control"; 3. That the Christian women of Canada are increasingly favorable to prohibition and disturbed by the present situation, many because of personal experiences of trouble, accidents, and disasters caused by drinking, many because they feel the financial effects of the diversion of money from useful business—$192,619,632 having been spent in Canada in 1929 for legally sold liquor, this figure not including illicit sales through the continually degrading bootlegging. Tables of figures show that "Government Control" is not an adequate name for the various provincial systems of liquor sales, and that private gain is a tremendous factor in the Canadian Liquor Traffic. Canadian church women repudiate so-called "Government Control" and have faith that intelligent public opinion will not tolerate very much longer a system of government cooperation with such an admitted evil as the liquor business.

THE THEME FOR UNIVERSAL BIBLE SUNDAY

"One Book For All People" is the theme for Universal Bible Sunday which occurs this year on Sunday, December 7. The question sometimes arises whether the Bible written so many centuries ago and by authors living in a circumscribed geographical area has a world-wide message. Is it for a limited number of people or may every one possess it? The American Bible Society is convinced that the Scriptures of the Old and New Testaments speak with authority and appeal to all races and nations. Despite differences of longitude and latitude there are universal heart-longings and soul needs to which the Bible alone ministers effectively. It has mailed to thousands of pastors throughout the United States an interesting brochure on the theme "One Book For All People" from the pen of the Rev. James I. Vance, D.D., pastor of the First Presbyterian Church of Nashville. He says, "There is a message in the Book for each of us. Ever in its hand is a key that will unlock the door that opens on a better day. It places a halo around every earthly relation. Of childhood it says: 'Of such is the kingdom of heaven.' Of old age it says: 'The hoary head is a crown of glory, if it be found in the way of righteousness.'" Universal Bible Sunday is promoted yearly by the American Bible Society in cooperation with the Protestant churches in order to focus the attention of religious people upon the great contribution which the Bible makes to life. Sometimes in the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it recognizing it to be preeminently the "One Book For All People."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVII. No. 46. | NOVEMBER 13, 1930 | New Series Vol. XVIII. No. 46.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Some Lessons from Russia

V.

IT IS frequently a subject of comment that so small a minority as the communists constitute in Russia, should so completely dominate the situation. There is a reason. There are one hundred and fifty million people in the Soviet Union while the Communist Party numbers but about one and a half million members. This does not mean, of course, that this small fraction of the population has saddled the communist system upon the great majority of the Russian people entirely against their will. Auxiliary to the Party are twelve million trade unionists and perhaps two million of young people enrolled in communist training organizations comparable to our Boy and Girl Scouts. In addition to these there are other millions who are sympathetic and cooperative, and yet others who are more or less passively acquiescent.

None the less the fact remains that the Communist Party, the spear head of Russian communism, constitutes a surprisingly small minority of the population of the Soviet Union. It could easily be larger, indefinitely larger, but it prefers quality to quantity. Membership in the Party is considered a serious business, involving an extended period of apprenticeship in actual service for the cause. Reception into the Party is not a mere matter of giving intellectual assent to communism or even of being converted to it—it is a matter of proving allegiance by actual work, and work that proves one's readiness for sacrifice.

It is hard to get into the Communist Party. It is likewise hard to stay in, and this is the point we wish to emphasize in this, the concluding number in our series of editorials on what Christians may learn from communists. Each year the management of the Party takes an inventory of its membership for the purpose of sifting the nominal from the active. In effect, this question is put to the members: "What have you done to justify your remaining in the Party?" The test is a positive rather than a negative one. It is not a case of one's staying in until proven remiss and ineffective—the burden of proof is upon the communist member to prove his right to continued membership by good work well done.

In this connection, be it known that the active work required involves no financial compensation, not even a reward in the way of political preferment. Neither does such work imply a release from regular obligations nor a concession of "time off" from one's bread and butter, workaday tasks. It means hours of service, freely given, after working hours, for the furthering of the Party policies and for the advancement of the cause of communism. The work is strenuous and it is sacrificial. For the communist, every day is a day of judgment.

What if such a continuous winnowing process were applied to all our organizations having more or less active programs? If the test were applied, what percent of their membership would survive it? Generally speaking, what does it mean to "belong" to this or that organized group? Is it not too frequently a purely incidental relationship? Now and then we hear some one say he joined such and such an organization but rarely if ever attends its meetings. In such case he may in a way be said to belong but certainly the organization does not belong to him, in the sense of being a part of him and commanding the best there is in him.

Our thought naturally turns to the Christian Church. From the point of view of the foregoing consideration, what is the status of its membership? Let us think of a given local church organization as the center of a varying circumference of support and interest. On the outer rim is a nebulous membership whose connection consists solely of an entry on the membership roll. Inside this outer zone comes another section of members who maintain a slight connection with the church in the way of occasional attendance and some degree of support. Somewhat closer to the center is a group who are about fifty percent efficient. They attend meetings for worship somewhat regularly, are present at business meetings occasionally and are found as somewhat nominal members of certain committees. Finally we come to the inside circle which includes the actual working force of the Church. They look upon membership as a privilege, a trust and an obligation. They are the dependables always at hand, ready to give freely of time, of work and of money. Perhaps as a rule they constitute not more than twenty-five percent of the total membership.

In the light of this general situation is it not quite futile to compile membership statistics of the Church as a gauge of its influence and strength? What would be the result were the Church to apply tests of membership similar to those applied by the communists? Should the Church require a period of apprenticeship featured by actual work in its behalf? Should it go over the membership list occasionally, releasing those who are not actively supporting its program? If

such tests were applied would it prove disastrous to church organization and prestige? On the other hand, might not such a testing out process relieve the Church of its excess baggage and free it for more positive Christian service?

It is much easier, of course, to ask than to answer these questions. We would not presume to advise a revolutionary change in our system but the experience of the communists may well encourage us to stimulate fresh appreciation of the meaning and obligation of church membership. We shall strengthen rather than weaken the power of the Church by making more serious the test of reception into our spiritual fellowship. Furthermore, we sometimes retain to their own hurt and to that of the Christian cause, members who show no sense of appreciation of the cause of religion and who sometimes belie it by the lives they lead. If we don't like to read a lesson from the communists, we might recall the experience of a certain man named Gideon who found that power lay not in numbers.

Summing up, what do we find that Christians might well learn from communists, on the basis of our observations in Russia? If the Christian Church would carry forward its divinely given program more successfully, it must dig down to a greater depth of solid conviction—it must experience the emotional urge of a sense of validity. Gripped with a renewed sense of its mission, it must flame with missionary ardor, feeling keenly the universality and the urgency of the Christian gospel. It must burn with a social passion for the welfare of humanity. Its membership must be made up more largely of those who, as in the days of Nehemiah, have a mind to work.

My Father, the Husbandman

By J. C. Carlisle of Folkstone Baptist Church, England

Bread corn is bruised.—Isaiah 28:28

NATURE is the great parable, God's kindergarten. Through the things seen we come to the knowledge of the invisible. "First that which is natural, afterward that which is spiritual." Viscount Haldane says, "The more things are interpreted as spiritual, the more they are found to be real." And he quotes the words of the late F. H. Bradley, used at the close of his great book, "Appearance and Reality," "Outside of spirit there is not and there cannot be any reality, and the more than anything is spiritual, so much the more is it veritable."

The old materialism has passed, nature is interpreted upon a spiritual basis, and the prophet declares that the God of nature is the God of grace. Whatever theory may be adopted life is seen to be struggling toward attainment. The flower seeks its way through the earth to the radiant light in which it may unfold its beauty. Man is ever striving after God, the expression of his deepest longing is, "Oh, that I knew where I might find him."

Life becomes hard and the heart sore when things go wrong and it seems there is no purpose in all the happenings of the days. Life is not a simple straightforward affair; it is woven with mystery. Why should things be as they are? That was the problem of the exiles whom Isaiah sought to encourage, it is the theme of the book of Job, and of the last popular novel. It is the puzzle to which we must seek to find an answer.

ANSWERING THE WHY

Bread corn is bruised; that is the simple fact. We must stand up to our problems. There is no philosophy of life that is simple and easy; certainly no theory of religion worth having is without its difficulties.

> The common problem, yours—mine, every one's,
> Is—not to fancy what were fair in life,
> Provided it could be—but finding first
> What may be, then find how to make it fair
> Up to our means; a very different thing.

Faith is not found in following the line of least resistance. It is a great adventure. "I believe in God," is an affirmation which to be spoken in sincerity demands courage. Difficulties are not the monopoly of theology. Simple subjects taper off into perplexity and baffling bewilderment.

There still remain the haunting voices. What is the use of all the struggling and fighting against adverse forces? What difference will it make whether we believe or deny? There are the hard blunt facts. The journey from the cradle to the grave is not of our seeking. We had nothing to say concerning when or where it began, and we cannot determine when and where it shall end. We know something of the trials and struggles. It was written of old, "Man is born to trouble as the sparks fly upward." Yet in Portia's phrase, "Tarry a little, there is something else." Process in grace, as in nature, predicts purpose. It means something. The struggle may be hard and long, but if there be purpose then we may be sure it is worth while. The ache in the heart comes when life seems to be haphazard, and we seem the victims of unconscious forces that show no trace of heart or brain. A blast of east wind and the prophet loses his voice; a disease germ straying down through generations, finds a lodging in a baby's lung, and Robert Louis Stevenson is racked with pain in all his nights and days.

LUMINOUS SHADOWS

In the dark moods of the soul it is good to reason from the things we see and then to recall that we walk by faith and not by sight. There are glimpses and shadows that become luminous. We know in part and are learning bit by bit. We must follow the promptings of courage and put our trust in God, keeping our feet upon this bed-rock that life is never without meaning.

The purpose of life must be worthy of the Creator. When God made man he made a living spirit in his own likeness; one who could be called the son of God. All the ages of the world were preparatory to that which was the greatest event in time. We cannot believe man was brought into existence for any purpose that would not be worthy of the character of our Father as he is revealed in Jesus Christ. When we think of God we shape our thoughts in the light of the revelation, full of grace and truth which came in Jesus Christ our Lord.

We judge the purpose of God in the knowledge we have of his character. We think of him in the white light of the school of the cross. Human love at its best is but a stray gleam of God's love. The Judge of all the earth must do better than our best.

The ploughman's process and purpose must be worthy of his intelligence. It is an honor to a man to think out his plans, to make his designs and to carry them through. The creative mind that is at the back of all has His decrees; they are embodied in His designs and are our destiny. If the bread corn could speak what would it say? Would it rebel against the farmer's method? Would it complain that the earth was dark and damp and that the bruising was hard to bear? We know not. But for us there is the certainty that all the process must be worthy of our Father.

It has been said that life has value but no meaning. I cannot conceive the value of any life that is without meaning. What is experience? Is it not a process, a sequence? Anything without meaning does not really exist. We cannot think of it. No mental image can be formed to indicate that which does not make sense. Our experience may possess higher meanings which present themselves to our consciousness, though they are not completely intelligible to our reasoning. Life is an unreal thing until the soul meets with God, and then everything is changed.

THE LAW OF LIFE

Bread corn is bruised. That is the law of life. If you aim high you must make the adventure and climb. It is written of the Holiest and the Highest, "He was made perfect through the things that he suffered." Bread corn is to become bread. There is "the torment of the difference" which cannot be avoided. Elizabeth Fry, Josephine Butler, Catherine Booth and the rest of the sisterhood of the saints must feel the anguish of women before they can become their emancipators. Wilberforce, Abraham Lincoln and the crowd of valiant souls who secured freedom for the slaves had to feel the horrors of bondage before they were ordained to their task. John Bunyan must sit for hours alone in the dark in Bedford jail before he dreams the "Pilgrim's Progress." Those who would receive the great commission to go into the world and preach Christ's gospel must know something of the fellowship of human suffering. They must sit at his feet and learn of him, they must watch with him in the garden on the night of bloody sweat and tears and, go on to Calvary. They must see him there, bearing their sin in his own body upon the tree, giving his life as he said, "a ransom for many."

Before the servants of the Christ are equipped for service they must tarry with their Lord. Spirits are touched to finer issues by adversity. Bread corn must yield its husk that it may give life to men. Fruit trees are pruned; gold is purified in the crucible, because it is precious metal; diamonds are cut and polished that they may radiate light. It is written, "It became him for whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through suffering."

The process must be judged in the light of the purpose. Over the triple doorway to Milan cathedral there are three inscriptions: A wreath of flowers with the legend, "All that pleases is but for a moment"; a cross with the words, "All that troubles is but for a moment"; over the main entrance there is the sentence, "That only is important that is eternal."

The road may be hard, the goal will justify the quest. Self-denial and sacrifice may be ours, but "our light affliction which is but for a moment is not worthy to be compared with the eternal weight of glory." To most of us life is in the future. What is our ambition? If we would be bread corn, then bruising is part of the price. It was truly said of Jesus, when he was upon the cross, "He saved others, himself he cannot save." That is the Eternal choice; we may save others or save ourselves. Christ appeals to the sense of chivalry. He offers no cheap and easy victory; he gives no tinsel crown; he calls to those who would follow him to take up their cross.

We choose to affirm or deny. In science faith is the power that enables the disciplined imagination "to see a world in a grain of sand, heaven in a wild flower, to hold infinity in the palm of your hand, and eternity in an hour." In religion faith is to "see Jesus, made a little lower than the angels, crowned with glory and honor, that he by the grace of God should taste death for every man." Faith enables us to understand that we are not alone in life's conflicts; that the world is more than a machine; the material is not the whole. God delights to honor those who trust him.

With Francis Thompson, you may be compelled to make the confession:

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.

Francis Thompson could not have given the world one of its most sublime poems had he not known the horrors of homeless nights and starving days.

Without God life is cheap and mean. After all the theories and explanations, Jesus offers the highest ideal, and the most intelligent belief concerning life and its meaning. He alone makes it worthy of living. He is the teacher and the lesson; at once the revelation of God's conception of man and man's knowledge of God. He is the truth, the way and the life. He came to raise life to a higher level. If we stand by his side we may see that the whole creation groaneth and travaileth together, waiting the manifestation of the sons of God. We may also see God in Christ redeeming the world unto himself.

THE SOLUTION

Jesus is the leader in the conflicts for right. Obedience to duty solves most of our difficulties. For the real problems of Christianity are not questions of literature, science or history; they are problems of experience, of the life that now is. We have to learn that delay is not denial. Hopes deferred are not hopes lost forever. Some blessings must be prepared for; they do not come at any time. The soul must develop and all that adds to the equipment is of value. Every touch of experience goes to complete the picture. It was said of Michael Angelo that when he was carving a statue he considered the force of every blow upon the marble. We are the Lord's workmanship. When finished we shall know every blow was required.

Our Lord's great parable of the vine and the branches teaches not only the vital union between Christ and his people, but the interdependence of Christ and his people. When he said, "Without me ye can do nothing," he stated an absolute fact. Apart from him there can be no spiritual achievement, but in him all things are possible. As the branches are useless for fruit-bearing apart from the vine, so are we apart from Christ. He respects our personality. We are not saved for safety but for service.

The ancient appeal was, "come with us and we will do thee good." When that failed there was the cry for help, "Come with us and be eyes to the blind." Jesus calls for volunteers. He appeals to courage and a sense of chivalry. He does not now offer the crown and the palm, but the cross and self-denial. There is the world with its sorrows and sins, its problems and pains. He died to redeem it. He needs lips to speak his message, hearts to feel his love. He offers a great vocation to those who have vision. Whatever may be your work in the world, you may be his servant and his friend. Through you his purpose may be accomplished and his kingdom extended. He calls us to fight the good fight of faith, to stand for him though we stand alone. He does not ask that we should go into the battle in our own strength. He always equips those whom he calls. He will be with us all the days, so that the friends of Jesus shall never be alone. He has the gift of rest for weary feet, and if the worst comes to the worst his followers may be sure that even in the most distressful circumstances, when they are as "killed all the day long and counted as sheep for the slaughter" they may utter the cry of triumph.

In the Land of the Soviets

A Day Among the Moujiks

HE WHO confines his observations to the big cities of Russia sees but a small fraction of Russian life since six-sevenths of the population is rural. In fact, the outcome of the communist experiment depends, not upon the adjustment of the industrial workers in the city to the new system but upon the adjustment of the moujiks or peasant farmers to it. It is the realization of this fact by Stalin and his associates that has led to the aggressive drive on the part of the government to bring the peasants into line.

On the whole, the peasants were favorable to the Revolution which distributed 370,650,000 acres of land to them. Whereas before the Revolution they owned sixty-five percent of the soil, they now own ninety-six percent of it. Primitive and inefficient methods of farming were wholly inadequate to the new demands now made upon Russian agriculture. Not only must Russia, including its increasing industrial population, be fed and better fed than in the old days—a surplus of grain must be raised for export purposes in order that the State could buy the much coveted machinery with which to build up its industrial system. So the government began to press the peasant for increased production. The conservative peasant did not respond satisfactorily and as a result the government adopted the policy of abolishing the old system of individual farming and substituting that of collective agriculture. This practically meant replacing individual ownership with nationalization of the land.

STEAM ROLLING THE PEASANTS

It can readily be imagined that the idea was not enthusiastically received by the moujiks. When the State vigorously proceeded to force them into the collectives, they made such determined opposition though sporadically, that last March, Stalin had to ease up on his policy a bit, and pursue it more slowly and more tactfully. No quarter, however, was shown for the Kulaks or more prosperous peasant farmers, who naturally headed up the opposition to the governmental policy. They were broken on the wheel of the proletarian chariot, or, in more modern parlance, were crushed by the Bolshevist steam roller, and their land and property were confiscated. By a combination of economic and political pressure and of governmental assistance and encouragement, the process of collectivization proceeded among the poorer peasants who constitute the vast majority of the rural population. Although figures vary widely, it is probable that about one-third of the land in Russia is now farmed collectively.

The State itself operates vast areas of land known as soviet farms. Of these the largest is a tract of 250,000 acres which is cultivated by 600 tractors going day and night in eight-hour shifts. The goal of this gigantic project is large-scale food production. Many smaller soviet farms of a few thousand acres each are operated not only for increased production but as government experiment and demonstration farms. They serve as models for the collectives. The collective farm represents a cooperative enterprise in which a community of families pool their land, stock and equipment and work together toward a common goal. Sometimes these collectives carry out the idea to the extent of living in community houses, having practically everything in common. They are then known as communal farms.

It was to visit a collective and see it in operation that our group set out from Moscow one morning. We made the trip in one of the Moscow busses which are built for endurance rather than for comfort. In addition to the guides who always accompanied us on these trips there was the girl conductor, nearly all the conductors on the city bus lines being young women. Just why it was necessary for her to accompany a specially chartered bus on a day's jaunt into the country we never quite figured out. It just occurs to us that perhaps she was a member of the G. P. U. or secret police travelling incognito! After well-nigh interminable jolting over miles of cobblestones, we finally reached the dirt road of the open country.

WHERE FLIES THE FLAIL

It was threshing time and as we were riding through countryside not yet collectivized, the crude threshing operations we beheld were much more diverting to us than were those performed by modern machinery. In every little village through which we passed, the flails were flying. People rarely live out on the individual farms but in hamlets of cottages and they generally bring their grain to the house to be threshed. In front of the cottage a plot of ground would be marked off, from which the sod had been removed. Thereon the grain was placed and beaten out by hand. The flail consists of a long stick joined to a shorter one by a thong of leather. Grasping the loose end of the former, the bearer swings the short stick down upon the grain. The main concern of the novice is to hit the grain instead of the back of his head. Everywhere through the countryside the flails were swinging in the hands of women, children and some men.

At one place the bus stopped for sociability and personal investigation, when members of the group took a try at the flail, to the entertainment and amusement of the peasants. Honors went to a distinguished and dignified minister of our party who swung the primitive instrument like a veteran. There was that in his Chesterfeldian, clean-shaven appearance that evidently appealed to one of the peasant women no less than did his dexterity with the flail. She astonished our stately, ministerial friend by grabbing him by the arm and leading him over to where her much bewhiskered husband stood. Facing them around toward the group, and indicating first the velvety, facial surface of the visitor and then the bushy visage of her moujik spouse, she exclaimed, "See what I have to kiss!" Manifestly, the Russian peasant is not without a sense of humor—nor without an appreciation of the beautiful.

WE MESS WITH MOUJIKS

Finally we came to a by-road that led off across the fields, and leaving our bus on the highway, we enjoyed a walk of a mile or so in the brilliant sunshine along the winding, sandy road. Arriving at the collective farm, we found the farmers and families in the community mess hall in which they take their noon-day meal together. A repast of thick, vegetable soup, the *piece de resistance*, black bread and tea was being served on long tables. Hospitality was freely extended but a glance into the kitchen led our party to restrict its acceptance to tea. Some of us shocked the fastidious and microbe-minded members by taking a drink of fresh milk.

As we sipped our boiling-hot tea, we elicited information of some of the peasants regarding the progress of their project. There were about 300 people, comprising perhaps forty or fifty families, in the collective, farming some 500 acres. This seems a small acreage, and as a matter of fact the average extent of a collective is about one thousand acres. It must be remembered that the average peasant holding has been only twelve acres, this being all that he can care for with his primitive methods of cultivation. The smaller acreage of this particular collective is due largely no doubt to the fact that it specializes in intensive culti-

vation of garden crops due to its proximity to Moscow. Its chief products are potatoes and cabbage, with grain crops of rye and oats.

Our hosts reported 95 cows, 85 calves, 19 horses and 48 hogs. They seemed to have their farm statistics at their tongue's end. They claimed an income for each mature worker for the preceding year, including women, of $300, half of which was for personal disposition and half for the winter's supply of food and supplies. The peasants asserted that they live much better than they did formerly, having more meat to eat, and having more money with which to buy boots and clothing.

THE WOMAN OF THE SPECIES

The collective is directed by a committee of five, popularly chosen. None of the present committee are members of the Communist Party though three of the five are candidates for membership. As in every community, everywhere, certain members stand out for their intelligence, force of character and qualities of leadership. We found the outstanding personality here to be a woman of middle age, her only outward mark of distinction being her red turban. She was not bold in demeanor nor self-assertive, but carried an atmosphere of strength and sound judgment that caused others to look to her for counsel and direction.

Speaking of the red turban—we observed the day and honored our collectivist peasant farmers by wearing a particularly flaming red necktie, which was the occasion of not a little chaffing on the part of our fellow tourists, who wanted to know how we could show that George Fox approved such brilliant neckwear. If our memory serves us right, reference to the itemized household accounts at Swarthmore Hall will indicate that George was by no means averse to bright colors, though his taste may not have run to fast ties.

FELLOWSHIP OF THE RED

In the circle about us in the mess hall were a number of children, and among them a perfectly beautiful little girl of eight or nine years attracted our attention. She was fair of feature, had a strong face, was simply but tastefully dressed and would have appeared to be just as much at home on a city playground in America as on that peasant farm in Russia. The thought of little daughters left at home led us to "make up" to her and she was already enough of the eternal woman to sense masculine admiration. Presently, stepping up to us, she pointed to the tie and in the sense of communist comradeship said, "I have a red tie too, for I'm a Pioneer." (The children in training for communism are called Pioneers.) Thus we had reward for our choice of cravat for our day in the country. Incidentally, red in the Russian language is synomymous with beautiful. The Red Square in Moscow, so named generations ago, means the Beautiful Square.

After we had plied the peasants with questions, they turned the tables by showing a little curiosity of their own, which asked satisfaction. Who were we? Who sent us to Russia and why were we there? To what party or parties did we belong? Were we rich? Were there any socialists among us? Would we be allowed to speak about Russia on our return to the United States? Would we help influence the United States government to recognize Russia?

Following our open forum or question box exercise over the tea tumblers, we went out to look over the farm, which is finely located in a rich district on the Moscow river. We found a commodious, modern dairy barn with two large silos, erected with the aid of credit supplied by the government. In many ways the State promotes the prosperity of the collectives, thus inducing the individual farmers to come in out of the cold of isolation and government disapproval. It not only offers credit for improvements and purchase of machinery, but favors the collectives in assessing taxes which are so low as to be almost nominal. The government is out for food production rather than for revenue from taxation. The collectives are given the advantage also in securing good crop seeds promptly.

When the utter inadequacy of the old system of farming is realized one cannot be surprised that the Soviet government is pushing collectivization so aggressively. Take an individual farm of twelve acres, for example. It would not lie in one piece but would consist of several strips of ground which might be widely separated. Sometimes a strip would be so far away from the peasant's home that it would take two or three hours or even a half day or longer to reach it. More time could easily be spent in going to and from than in the actual cultivation. Under such circumstances, machinery could not be used and the antiquated wooden plow hardly more than scratched the surface. In the new collective farm, the acreage is in one section, making possible, as in this case, the use of tractors and harvesters.

BUILDING COLLECTIVE MORALE

The question had been raised with a Soviet official in Moscow whether production on the farms would not lag for lack of personal incentive and ambition. He replied that there was being developed a collective consciousness and pride, the different collectives competing with each other. We found a sense of pride in their accomplishment on the part of the members of this collective. Indeed, one old hot headed moujik had a brain storm in our presence and seemed to be threatening one of our interpreters with bodily violence, accusing the latter of withholding from us some of their agricultural achievements. Members of the Soviet committee, including the red turbaned woman, quietly suppressed him, however, and a friendly pat on the shoulder by one of our group brought him to, smiling.

A few days later, three or four of our group made a special trip well into the heart of agricultural Russia, traversing a section of the country hitherto unvisited by Americans and visiting villages whose peasants then beheld their first automobile. There were no definitely marked roads, only wheel tracks leading across the steppes. Despite the isolation of these villages, our friends found the people happy and eager, enthusiastically proclaiming the Great Experiment. People seemed well fed and the children healthy. One village boasted a radio, constructed by a fifteen year old boy. On a delegation sent by a city to welcome and interview them was a twelve year old lad, a Pioneer, who impressed them strongly with his intelligence and manly bearing. He questioned the visitors regarding the welfare of youth in America and sent a message to American children, saying "Tell them we are trying to give our boys and girls the same privileges you enjoy."

CREATION'S NEW SMELL

Referring to George Fox again, we are reminded of one striking experience of his which we had in the land of the Soviets. We discovered in Russia that creation had for us a new smell. We noted a persistent, pungent odor in the city and we found it in the country. We can't describe or characterize it but we can still smell it. Fe, fi, fo, fik—methinks I smell a Bolshevik!

On getting back to the mess hall we found that our bus had driven in from the highway to pick us up. A few of the boys and girls, including our charming little Pioneer, piled in with us as we were driven next to the village a little distance away where the families of the collective live and where is found the little capitol or council room of the local soviet. Our party visited two representative cottages, one of the better and one of the humbler class. Both were comfortable and quite clean looking. The former was not only comfortable but attractive and would do credit to an average American farm. From that home two sons were attending the University in Moscow.

Before our departure, our little Lady of the Collective slyly slipped her hand in ours, smiling the farewell we could not give each other in words. And right there we got the biggest thrill we had in all Russia.

W. C. W.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

QUAKERS MOVE ON GENEVA

"As usual," writes Bertram Pickard from the Geneva Center, "this last month (August-September) has been the busiest of the year both at the Center and Hostel. The month's work may be summarized as follows: First, the visit of Rabindranath Tagore and C. F. Andrews; second, the various international conferences and congresses in which Friends played some part or other, immediately preceding the League of Nations Assembly. Finally, the Assembly itself, bringing, as always, a host of interested and interesting Friends in its wake.

"I think there were more conferences of private organizations in session immediately preceding the League of Nations Assembly than I ever remember before, which is saying a good deal." First of all, there was the Conference of European Minorities meeting for the 5th or 6th time in Geneva. Gilbert MacMaster who has been a faithful attender at these conferences, was on hand as usual, although just setting up house-keeping in Basle. Simultaneously, a conference concerned with industrial relations was going on, with Charles E. Jacobs of Dublin, as an active participant. Then a conference on the Stateless persons, at which Emma Cadbury of Vienna read a paper concerning the humanitarian side of this tragic question; and finally the meetings in connection with the International Peace Bureau, the Council, the General Assembly, and the conference of International Societies of a Pacific Tendency.

Rarely has such a representative group of Friends come together in Geneva as at this time, and the Geneva Center seized the opportunity to hold two informal Quaker Conferences, the one concerning our work in Europe, and the impact of Quakerism on other movements and individuals; the other on the Peace work of Friends in general. The Friends already mentioned attended one or both of these, as did the five members of the Geneva Unit, Bertram and Irene Pickard, Benjamin and Mary Gerig, and Mabel Ridpath. There were the Peace Secretary of the Service Committee, Ray Newton, with his wife, Ruth; and Kathleen Innes, Secretary of the English Friends Peace Committee, with Edith Bigland and Hilda Clark, both active members of this Committee. The National Council for Prevention of War was represented by both its American and English Secretaries, Frederick Libby and Gerald Bailey. Besides these, there were George Innes, Secretary of the London Federation of the League of Nations Union Branches, Ethel Behrens of the Paris Center, Jaro Kose, who is building up a new Quaker group in Prague; and Walter C. Woodward, Editor of THE AMERICAN FRIEND. The conference on peace work was, as may be imagined, of especial interest.

And now the winter's work begins. The Center and Hostel both welcome to Geneva, William E. Livezey of Barnesville, Ohio, who is the latest holder of a Biddle Fellowship. He will live in the Hostel during the coming academic year.

INTO CHINA AND OUT

"We have been to China and back, unscathed by knives of bandits or stray bullets from the civil war." Thus write Hugh and Elizabeth Borton from Tokyo. "Strictly speaking," they continue, "we went only to North China, a country of comparative safety and peace. In Peking, except for the few soldiers, with guns no more loaded than their empty cartridge belts, we were unaware of the war between North and South some thousand miles away.

"Peking—by order of the Nationalist (Southern) Party to be called Peiping, but just changed to its old name by the North—the old capital and great cultural center of China, speaks for itself. We sallied forth in our rickshaws to see the city. Going first to an old Gate in the city wall, several healthy beggars beset us as we went spinning through the crowded streets. Naked brown children, gaily dressed wee ones, with little pigtails encased in vivid colors. Rich and potent smells, donkey carts, wheelbarrows with the wheel in the middle, creaky water carts, rickshaws by the thousand, street venders with their wares, lattices, squalid shops with gaudy fronts, everywhere the musical calls and laughs, soldiers of many nations, camels, bright tiles, all this and much more make up Peking."

From Peking, they came home via Mukden, Southern Manchuria and Korea, and are now deep in work once more. A month later, they had welcomed to Japan Elizabeth's brother and his bride, had entertained Americans, Austrians and Irish overnight in their home, and had begun their teaching work for the new year.

One interesting opportunity was that of helping one of the dormitory members to form plans for a Japanese Young Friends Association. A meeting—of both young men and women (noteworthy in Japan)—was to be held on October 4th, and to be addressed by Prof. Takeo Iwahashi, a blind Friend from Osaka.

Hugh and Elizabeth Borton with an English Conversation Group of Students in Tokyo

ACCEPTS OXFORD POST

Dr. Alfred Zimmern, well known in the United States as a former professor at Cornell University and more recently in his capacity as Deputy Director of the International Institute of Intellectual Cooperation of the League of Nations, has resigned this post to accept the chair of International Relations at Oxford University. It is understood that Mr. Zimmern will continue the popular school of international studies known as the Zimmern Summer School, which yearly draws several hundred post-graduate students of over thirty countries to Geneva.

By the method of trial and error, by tests of happiness and welfare, some ways are found to be good and others bad. Man is ever striving for a fuller and better life, yet often attributes the very desire for improvement to some other source than himself. A more adequate psychology and freer assessment of his life show his nature to be mixed and uneven, but capable of self-criticism and of the pursuit of selected ends, even the ideal, spiritual ends which he sets up in his religious faiths.

EDWARD SCRIBNER AMES.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LV. November, 1930 Number Eleven

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

WAR AND PEACE ON THE RACE COURSE

EVEN a casual observer can scarcely spend a few months abroad without feeling the tension that exists between European countries. This feeling is intensified on the part of one who is privileged to spend three months in Europe as a member of a party having special advantages for studying international conditions. Having had this privilege we have come home with a vivid impression that a momentous race is on between war and peace, between conflict and cooperation. It is well that the situation be clearly envisaged, not for the purpose of casting gloom over the prospect but with the thought of realizing afresh the need of doing everything possible, and doing it urgently, for the advancement of the cause of peace.

What are some of the general influences making for war? We found that the Great Fear still haunts European countries. Europe is still under the pall of the terrific losses suffered in the Great War, losses both personal and material, and is distraught over the possibility of renewed conflict. France fears the wrath of a rejuvenated Germany. Germany trembles between the millstones of fascism and communism. Poland is nervously militant between her potential enemies, Germany and Russia. Russia is obsessed with the fear of invasion by capitalistic neighbors. Italy looks askance at France, as she aspires to what she considers her rightful place in the family of nations.

European atmosphere is rife with the spirit of nationalistic rivalries. As expressed in numerous boundary disputes, Germany has not accepted as final the provisions of the Peace Treaty which separate her from East Prussia by the Polish Corridor. Italy, double crossed by her allies at Versailles, lost the territory across the Adriatic to which she aspires, but secured the Austrian Tyrol, in which she has outraged the sense of nationalism on the part of the German speaking people. Roumania, gorged by war, holds within her boundaries alien peoples of superior culture. Hungary, Bulgaria and other countries are determined to regain lost territories. In general, there are 40,000,000 people in Europe living under alien governments. To make this situation all the more delicate and difficult, in many cases these minority peoples formerly constituted the dominating and ruling class in the very countries in which they are now looked upon as aliens. These nationalistic rivalries are also expressed through economic strife and tariff reprisals. As an expression of national independence, each country strives to become self-supporting industrially, shutting out the products of neighboring countries. Confusion and bitterness result.

Over population and unemployment contribute to the general state of political unrest. On the whole it may be said that our zeal for machinery hath eaten us up. Unemployment has become a world-wide phenomenon, aggravated by artificial tariff systems. Combine this with increasing population, with "no where to go," as in Italy, and fruitful seeds of war are being germinated.

The two great dictatorships of Europe are to be reckoned with in the play of forces making for war or peace. The fascist experiment in Italy is already strongly reflected in Germany. It represents the dictatorship of a despot, involving the overthrow of constitutional government, and the ways of despots are uncertain at best. The proletarian dictatorship in Russia is ominous from the point of view of world concord, not only because of Russia's attitude to the capitalistic world, but because of the latter's attitude toward Russia. "There can be no permanent peace," an eminent British statesman told us, "until Russia is brought into the fraternity of nations."

One who has a concern for world peace cannot look upon the armaments and military establishments of European countries without grave concern for the future. France and Italy, not having succeeded in coming to agreement over naval armaments, are not only potential rivals themselves, but their unconciliatory attitude threatens the achievements of the London Naval Conference with its escalator clause. France is strengthening her northern and southern boundaries with a vast system of modern fortifications. Both Poland and Italy fairly bristle with soldiers, their armies being both an economic burden and a standing threat to peace.

It may seem strange to American readers to mention the United States of America as one of the influences making for war in Europe. From the European point of view, as observed by us this summer, however, our country must be included as one of the major factors. First, there must be taken into consideration our policy of debts and reparations. France exacts reparations from Germany with which to pay debts to us. In Germany we found that the burden falls upon the laboring man in the way of inadequate wages and low living standards and that it will fall upon his children and his children's children. A deep and abiding sense of protest against the injustice of the post-war settlement, based upon the hypothesis of Germany's war guilt, is recorded by the recent alarming fascist victory in the German elections. Our high tariff wall keeps out goods with which Europe must pay her debts to us. "Why continue to talk internationalism," said an European statesman to our group this summer, "when the United States, a loud speaker for peace and good will, passes the most drastic tariff law in history?"

Then there is our aloofness from the League of Nations arrangements. It is not a question of our actual joining the League but the question of how cooperative our government will be in times of crisis, when the League is endeavoring to keep the peace of Europe. A leading question in Europe is,

"Will the United States persist in exercising her right to trade with an offending member nation of the League?"

Another factor tending to spread unrest in Europe is our increasing policy of preparedness and our apparently growing spirit of militarism. While signing the treaty to outlaw war we are forcing a test of citizenship which excludes those who refuse to agree to participate in war. Our system of training military officers in our colleges and universities appears as significant and ominous to European observers. It enables us, we are told, to officer the largest army in the history of the world, which evidently is the goal toward which we are looking. These facts, combined with our enormous national wealth, arouse the suspicion and fear of Europe. We must remember that our national income for one year is greater than the entire wealth of any single European nation. Europe is looking anxiously to see how we shall use this dominating power and influence.

We have sketched in broad outline a picture of European conditions which are menacing enough to give us grave concern. This is but one side of the picture, however. There is at the same time an increasingly determined effort to build up the spirit and machinery of world peace. We cannot here dwell upon the more hopeful and constructive side of the situation. To repeat the figure suggested in our title, it is as though a critical race were on between the forces of war and peace, with world civilization hanging in the balance. If ever ingenuity, persistence and devotion were demanded by those who have a concern for peace, that time is now.

In general, we should exert our best efforts to create a more conciliatory spirit among peoples, to disarm their minds and hearts. In particular, we should encourage our government to cooperate in setting up the machinery of world peace. A very important part of this machinery is the World Court. It offers the method of peace as a substitute for the method of war for settling international differences. The question of our adherence to the Court should be reopened in the United States Senate next month. There is no good reason why this nation should not go in and there is every sound reason why we should. Our entrance would set the cause of world peace one step forward. We should do everything possible to induce our government to take that step.

W. C. W.

THE ELEVENTH ASSEMBLY OF THE LEAGUE

European Federation and Disarmament

BY BERTRAM PICKARD

LAST year the Assembly met auspiciously, following the Reparations settlement at the Hague and the advent to power in Great Britain of a Government that was determined to pursue a League policy at every point.

The Eleventh Assembly, on the contrary, met under less favorable circumstances. The damoclean sword of economic crisis hangs threateningly over the world, with menace—more or less distant—of revolution and war. Political instability in the East amongst the uncounted millions of China and India is accompanied by new evidence of tension in Europe itself, that reveal a new alignment in Europe which follows the age-long grouping of the Have-nots against the Haves. Finally, the League itself has suffered some important checks, notably in the economic field. But, as William Martin has well said in the *Journal de Geneve*, the patient's necessity is the doctor's opportunity. Just as under the impact of war, the world was ready to embrace the revolutionary project of a League of Nations, so under the influence of economic crisis and political danger, the peoples may be ready to listen to the cures that doctors Briand and Henderson prescribe.

U. S. OF EUROPE AS SEEN FROM PARIS

An impasse having been reached in the League's attempts to achieve economic cooperation, let us, says Monsieur Briand in his famous Memorandum, subordinate economics to politics and by uniting Europe under a pact of solidarity open the way to prosperity as well as peace.

Monsieur Briand's idealism and courage ought fully to be recognized. There is every reason to believe that the ambition of his declining years is to promote peace even at the cost of political prestige. But as Monsieur Briand said himself to the Assembly, he has not been Prime Minister of France so often for nothing. As he put it himself, he is not concerned to sing or philosophise about the beauties of European unity. He is a realist, and knows quite well that in face of the awakening of the East, of the stupendous growth of the United States, and of the explosive emergence of Soviet Russia, Europe is at the cross roads, and must adapt itself to the new world environment or drop out of the race.

Thus with his instinct for political realities he knows that the time has come to take the first tentative steps towards the consolidation of Europe and, being a good Frenchman as well as a good European, he proposes a form of federation that would tend to secure his beloved France a central and dominating place in the counsels of the Continent.

AND FROM LONDON AND GENEVA

European federation as viewed from Whitehall is not at all the same as viewed from the Quai d'Orsay. Geography insists and history proves that Great Britain will perpetually oscillate between European intervention and "splendid isolation." Complete identification with Europe is made impossible by the political and economic bonds that link the British peoples with every quarter of the globe. Isolation, whether splendid or otherwise, is equally impossible because of geographic propinquity with all that that implies in political dependence and economic interdependence.

Thus, British emphasis is naturally placed upon the need for closer *cooperation* in Europe as opposed to closer *union* in the organic sense. Whilst Monsieur Briand promotes a new organization, Mr. Henderson applauds a policy. And just as Monsieur Briand makes no reference to the stabilization of the *status quo* in Europe, so Mr. Henderson does not think it necessary to say that since Great Britain could never participate in a United States of Europe, the thought of such an imposing political and economic edifice at her very doors has certain terrors for her.

But, fortunately for the British Government, it is able to turn attention to another fear that it shares with other governments and with friends of the League of Nations at Geneva and elsewhere, namely that the creation of a new European mechanism might weaken and perhaps ultimately destroy both the authority and effectiveness of the potentially universal League.

The conception of a regional organization of the world, heading up in an over-body that would deal with universal questions, is logically attractive, and has been often advocated. But there are enormous practical difficulties which arise, in part because of the intricate inter-relation between universal and regional questions in the modern world, and in part because of the preponderating influence that European nations play at present in the life of the League. In

the best informed League circles it is held, on the negative side, that the creation of a new European organism would inevitably injure very seriously the effectiveness of League consultation and machinery; whilst on the positive side it is maintained that the framework of the League is sufficiently flexible to allow of an extensive and fruitful development of regional consultation and agreement, with the advantage of retaining a measure of universal supervision and control.

In view of the complexity and the gravity of the questions involved, it is clear that much water will flow under the Pont du Mont Blanc before the forms of European *rapprochment* can be crystallised. But that we are witnessing today the first birth pangs of a great, and if rightly guided, beneficient idea, there can be no doubt. And let us never forget that the old man Briand, bowed by responsibility and scarred by a thousand fights, is the only European Statesman who could have dared to father, in three short years, such utopian schemes as the Pact for Renunciation of War and the proposal for European Federal Union.

THE LEAGUE AND DISARMAMENT

It is characteristic of the two nations that whilst Monsieur Briand, the Frenchman, prescribes for the people's sickness a medicine from the pharmacy of political theory, Mr. Henderson, the Britisher, directs attention to the very pertinent and practical question of armaments. What is the use, he has said in effect, in talking, as does the Briand memorandum, about "the principle of a moral union of Europe and the solemn consecration of the fact of solidarity between European nations," if these selfsame nations remain armed to the teeth against one another. And carrying the matter beyond the European discussion into the domain of League policy he demands with a force and cogency that has at once placed the British Government in the position of moral leader at the Assembly, whether there is any obligation under the Treaty (mark you!) and the Covenant more sacred than the obligation to disarm.

This, the chief, though by no means the only constructive point of British policy as outlined by Mr. Henderson's altogether admirable speech, is one which Friends will understand and most fervently support. We have always believed that by reason of the Preamble to Part V. of the Treaty of Versailles and of Article 8 of the Covenant, the "victors" in the Great War are morally committed to reduce their armaments approximately to the level imposed upon the Central Powers.

Written in the early days of the General Debate and before the Commissions have begun their work, this article has necessarily been of an introductory character. We hope in a latter article to pass in review a number of the salient questions with which the Assembly is going to deal.

Geneva, September 13th, 1930.

THE PROBLEM OF FRANCO-ITALIAN RELATIONS

BY HENRY VAN ETTEN

For many years Henry Van Etten has been actively identified with the work of the Paris Friends Centre. In connection with his present visit to the United States he has been speaking on Franco-Italian relations and has favored us with the substance of his address for publication. It has peculiar significance, coming from a Friend born and raised in Paris.

THE problem of Franco-Italian relations is at the present moment a serious question in which the world is profoundly interested. It has arisen chiefly out of misunderstandings, which call for a clear explanation.

First, in a clear and precise manner we must draw up a balance sheet of the situation created by the great war and try to get to the bottom of the causes of these misunderstandings, which are affecting the relations between the two countries and creating a condition of permanent uneasiness which leaves an open door for every sort of danger.

In 1902, a Franco-Italian agreement had been signed defining Italy's attitude in case of war; hence, in giving the order for mobilization in 1914, the French Government knew very well that Italy would remain neutral. The idea never even occurred to the Italian people that they could go to war with France for the sake of the Triple-Alliance. Italy's neutrality saved France in a way and contributed in no small degree to the Marne victory, by permitting France to use all her troops against Germany. It would appear that Italy exacted nothing at all for this attitude of friendly neutrality.

THE FIRST OPEN WOUND

But we must also remember the origin of this Triple Alliance, which bound together Germany, Austria and Italy. It had arisen after the Tunis incident of 1881. At this time Tunis was not yet the property of any country. A native rebellion was made an excuse for interference by the French Government. France sent troops across to occupy Tunis, and forced a treaty acknowledging the complete protectorate of France over this country, which was already inhabited by thousands of Italians and which was influenced perhaps in larger measure by Italy than by France. Italy's disappointment was deep and she threw herself into the arms of Austria and Germany. This was perhaps the first open wound in the friendship of the two Latin nations. In spite of this old wound which had never healed up, Italy was at first neutral, and then, urged on by a movement led by three men, Salandra, d'Annunzio and Mussolini, entered the war in 1915. When she emerged from it, 650,000 of her sons had been killed and 1,400,000 wounded and mutilated.

The Peace Conference took place and the dreadful, bungling Versailles Treaty was its fruit. It left almost everybody dissatisfied or aggrieved and a French author, who is far from being an extremist, said that this treaty would prove to be "the great incubator of war." The Conference ended in a series of miserable compromises. Italy has proclaimed ever since that she came out of it mortified, disappointed and humiliated by what she called a "mutilated victory." What was it then that she had been promised?

ITALY DISAPPOINTED AT VERSAILLES

Wilson was going back to America, Lloyd George made no secret of his belief that the good traditional policy of England was to return to isolation, and as for France, she had not even waited for the Armistice to repudiate the agreement of 1896 concerning Tunis, which had been drawn up between the two countries. The repudiation of this agreement occurred in September, 1918.

Italy complains, therefore, that the first gesture on the part of her Latin sister was one of ingratitude and unfriendliness. Italy, which had formerly enjoyed the privilege of the most favoured nation treatment, had acknowledged in fact though not in theory, the French protectorate over Tunis of 1881, and had given up her right as the most favored nation. She had at that time closed down her independent postoffice and the Tunis railways had changed ownership and become French instead of Italian. We ought to add that a few years before 1878, the French Government had notified the Italian Foreign office that Italy could not cherish dreams of conquest in

Tunis without going contrary to the will of France and risking a conflict with her. But Italy, a Mediterranean country, felt that she had the right to some compensation if France established herself in Tunis, where so many Italian nationals were living and prospering. She got nothing as we know.

Let us now return to the Great War. According to the Fascists, the Italian people thought that after rallying of their own accord to the side of France, all the old quarrels would be forgotten in the brotherhood of arms. I have noted already that about the time the war was ending France repudiated the agreement of 1896, but to tone down her action she agreed to renew these treaties for three months at a time.

But Italy wanted the 1896 agreements concerning Tunis to be renewed for a period at least as long as the first and to have them interpreted in a broad, friendly spirit. The present arrangement, which has been going on for twelve years, leaves the whole question in suspense and has created between the two countries an atmosphere of distrust which is becoming insufferable. In despair of any result, conversations were stopped in November, 1929, in spite of negotiations which had been opened. They have only recently begun to discuss the question again.

TROUBLE AREA IN NORTHERN AFRICA

A second point of friction is the question of the boundaries of Tripoli. We must remember the alliance formed in 1915 between Italy, France and England, known as the London Pact. Art. 13 of this Pact promised Italy compensation in the way of territorial concessions, especially in the boundary zone, in case, as result of the peace treaty, England and France enlarged their colonial possessions at the expense of Germany. This was a promise that was easier to make than to keep, and nothing has been done, and this question is not yet settled, at least only partly so, after eleven years.

The questions at issue between the two countries have to do with the following points: Italy's position at Tangiers in Morocco; the status of Italians in Tunis and the alteration of the western boundary line in Tripoli.

The French newspapers of the 19th of May of this year reproduced a semi-official Italian note, which announced that the Italian Government was awaiting the reply to a note which it had sent to the French Government eight months previously on the subject of Tripoli and Tunis, and which had, up to that time, not been answered. This silence may seem strange, but when one knows something of the incredible nervousness and violence of the Fascist government, one realizes why France is not in any hurry to reply. She is afraid that when one of these questions is settled Italy will take advantage of the good will finally shown, to demand other concessions which would perhaps be unjust. Confidence has been destroyed.

FRICTION AND RECRIMINATION

Let us now examine the situation within the countries themselves. Italian public opinion, tired of these limping and endless negotiations and stirred up by the newspapers which were growing more violent every day, soon became hostile to France. It has since been continually whipped up by violent anti-French speeches. On the other side of the frontier, France, perhaps more by instinct than by cold reasoning, has hated the whole Fascist movement. In it she has seen the repudiation of the principles of 1789 and the return to the worst sort of conservatism. She distrusts the habitual bluff of the Italian people who are more prone to make inflammatory speeches than to act, and the continual insults have irritated French opinion in spite of certain real sympathies which exist in some of the political parties.

Several murders were committed in France by Fascists and Anti-Fascists, and French public opinion several times openly supported the Anti-Fascist slayers when it heard the stories of the refugees who had escaped from the horrible Italian prison colonies. France is the refuge for all Italian outlaws, who are permitting themselves a perhaps too intense political activity, but with the sympathy of most of the population. French free masonry finally entered the lists and violently attacked Mussolini and all his works.

The Fascists accuse the French politicians of employing towards Italy a policy of pin pricking and of petty methods, and claim that the French look upon Italy with complete disdain. We have here a matter of primary importance. Italy is profoundly worked up by this attitude of the French. She feels herself scorned ("high hatted" as Americans say) and this humiliates her.

France came out of the war politically and economically satisfied. She asks for nothing more than peace and the continued possession of what she holds. She shrinks from any idea of upsetting the apple cart. France is therefore willing to make certain concessions on small points, but these concessions wrested from her, inch by inch, do not satisfy Italy. Without a frank explanation, we shall never arrive at a solution satisfactory to the two countries.

THE RULING PASSION IN ITALY

Italian politics are ruled by two ideas: a policy of prestige and the increase in the population. Not enough credit is given in France to Italy's strength. People do not realize her present development. Italy is still considered a mediocre people, inefficient and lazy. We forget that her commercial fleet is superior both in number and in quality to the French and there are really two Italies: that of the north, made up of people who are intelligent, courageous and industrious and that of the south (Naples, Sardinia, Sicily) where the people are backward, indolent and slovenly.

But, in any case, say the Fascists, must not some account be taken of the active friendship of a nation which in twenty years will have a population of sixty millions?

There is on foot in Italy a movement fraught with grave consequences: a whole generation of war-minded youth, enrolled from the age of six, is rising all over the country, with the conviction that Italy is not occupying in the world the place that she deserves. They are ready to make any sacrifices for their country and are heated to the point of incandescence by the speeches of the Fascist leaders.

We must recognise the difference between the two countries: the new Italy is young, ardent and pugnacious (at least in words); France is old, she is looking from above and from a distance at her young neighbour; she smiles, sometimes loses her temper, often mocks ironically and the young neighbor, infuriated because she is not being taken seriously, sees red.

It is the French nature to joke about everything, jeer at everything, laugh at everything. But the Italian Fascist, who has become very serious, severe and stern, does not understand this and gives a false interpretation to things which perhaps have little significance. Sometimes words hurt more than a dagger thrust.

A SAD PARADOX

Certain French statesmen like Edward Herriot, or legislators like Paul Boncour, irritated by the violent, white-hot orations of Mussolini, in which he upholds war and violence, have answered by articles or addresses which are deeply biting and ironical and severely wounding to the other side.

While I would not think of questioning the disinterested patriotism of these two men, it is necessary to point out that the one is a Radical and the other a Socialist. The Radicals as well as the Socialists have waged a merciless warfare for the last eight years against Mussolini, whom the Socialists refer to as the "murderer of Matteoti." These two parties, which represent half the voting strength of France, hate Mussolini with a concentrated, personal hatred. Thus we come to the sad paradox: the parties in France who alone have sought to stem the tide of militarism, who are committed to dis-

armament and who have backed the great Peacemaker Briand at every step, these very parties are responsible for the greater portion of the Franco-Italian difficulty.

The Left in France has a huge body and a thin piping voice. Its newspapers are almost without exception poverty stricken and with feeble circulations. The Grande Presse, the big dailies, are controlled by the Conservatives. In every other respect than that of the Franco-Italian misunderstanding, this stranglehold of the Reaction is a deplorable obstacle to world peace. But it is a blessing in this case that the chauvinistic elements in France are at the same time champions of the Dictatorship as a form of government. It was Cicero, if I am not mistaken, who spoke of the bond of sympathy that exists between autocrats and that takes no account of frontiers. I know of no better illustration of the seriousness of the Franco-Italian misunderstanding than the fact that the reactionary press in France, which for years has kept its mouth, if not its ears closed on the subject of Mussolini's threats, has at last felt such alarm that its sympathy for Fascism has been overridden by its patriotism. Should the danger of war between Italy and France cease to exist, the reaction in France would again incline toward Italy. But the Left remains irreconcilable. The situation is clear.

The altercation now going on is, above all between the Fascist reign of terror on the one hand, and Republican France consumed with the ideal of liberty on the other.

An explosion of indignation stirred French public opinion when Mussolini declared at Florence, May 17th, 1930, that "the immortal principles of 1789 were a huge swindle at the expense of the people." And here are other words of his which will long remain in men's minds: "You will witness tomorrow a very impressive revue of the army. It is I who have brought this about, for words are very fine, but rifles, machine guns, war vessels and aeroplanes, are finer still." To the French indifference and ridicule, Mussolini and his press keep replying by all sorts of incendiary speeches and articles in which the next war is glorified; thus the wound grows worse every day.

ITALY NEEDS OUTLET

Europe today is ill and a feeling of insecurity is to be found everywhere. This is what a French Senator, Henri Berenger, has to say: "Where does this uneasiness come from and to what will it lead Europe? It comes from the profound contradiction between the declarations of the various nations and their acts. All the countries of Europe claim to be in favour of disarmament, but the majority are going on arming themselves to excess. Italy is announcing, and putting into effect ton for ton, a naval program equivalent to that of France. Italy claims that she has not a place in the sun which corresponds to her need and her birthrate. Italy and Germany are suffocating in their European bonds and are displaying in a more and more dangerous manner their world-wide ambition."

Italy's population is increasing at a rate of about half a million a year. The soil is poor, there are few fish along her coasts, almost no mineral wealth and neither coal nor iron.

Emigration has been almost suppressed for a long time and as I shall have occasion to repeat a little later, she has almost no colonies. New outlets for this increasing population are necessary. Must they be obtained by war at the expense of France? These problems date from the end of the war, since Italy emerged from the Peace Conference without colonies or raw materials.

Energetic action ought to be undertaken in the two countries, in order to establish a better attitude on both sides. There should be no more of these incendiary speeches or insulting articles. There should be a definite settling of the colonial questions, Tunis and Tripoli, which have been hanging fire for twelve years and friendly efforts should be put forth in the relations of every day life. Here is the task of sincere peace leaders, who are worried at the frightful thought of an armed conflict between France and Italy.

HOSPITALITY FLOUTED

There have been numerous frontier incidents, fortifications are under construction all along the Riviera and the summer maneuvers of the French army have recently taken place along the Franco-Italian frontier. Inhabitants of these counties of France were clamoring, a year ago, for more troops, so firmly fixed in the mind of the people was the idea of an Italian attack, although the Italian population on the frontier are well disposed towards France and would probably resist an invasion undertaken by the Fascist troops.

Another word about emigration and the colonies of Italians, both Fascist and Anti-Fascist, which are to be found in France in considerable number and which are treated in the most generous spirit of friendship. Is it known for instance that Italian Fascists living in France are invited to send over to Italy, for several weeks, their children who are grouped into Fascist colonies? On the 5th of August, 1930, three railway coaches of "Ballilas" (the word "Ballila" is the name for children's Fascist organization) left Nice for Italy. These small boys are subjected to military training as soon as they arrive, their minds are filled with talk of war and they are taught to handle rifles and how to kill. But, the rest of the year, these children are in France, where they have free tuition in French schools, and play with their little French comrades. During their holidays they hear their leaders say that Italy has only one enemy, France, and that soon, they will have to attack her and overthrow her.

During this time, while they are waiting for the end of the holidays and their children's return, their parents are in France where they earn their living with complete freedom. What is your feeling as to French hospitality after hearing of such things as these, which go on every year?

Emigration, which was suspended for a time, has recently been allowed again; 1500 Italians a week are authorized to enter France, which means 75,000 a year. We have in these emigrants evidently some of the best elements of the population who are thus leaving Italy in order to escape an economic situation which apparently is growing worse all the time, and a political regime, which, to say the least, is open to serious criticism.

THE IMMEDIATE TASK

The one bright spot in the whole situation is that, finally, following the last Meeting of the League of Nations at Geneva, and after a long conversation between Briand and Grandi, it was decided that the negotiations with regard to France and the status of the Italian nationals should be soon reopened at the point they had been broken off almost a year before. The Italian Minister Grandi, who is as peaceful in his language as Mussolini is violent, recently announced to the Italian Parliament that the Fascist Government was proposing to France to suspend all the new naval construction during the period of these Franco-Italian negotiations.

Frenchmen and Italians, as soon as they meet each other away from political intrigue and the hubbub of the press, get on at once. Neither France nor Italy can forget the help which they have given each other at critical moments in their history: the Italian campaign and the freeing of Milan by Napoleon; Magenta, Solferino and all the other battle grounds of the struggle for Italian Unity in 1859; finally the declaration of neutrality by Italy in 1914. There are the art treasures shared by the two countries whose civilization and culture are similar.

But there is an immediate task that confronts us today: there must be a disarming of the mind in order to be able to talk things over in a spirit of calm and friendship. It is up to the statesmen and the journalists, to the intellectuals, to those who make a profession of religion and to us all, to work today for a better understanding between Italy and France, for civilization and world peace.

WHAT WILL BE TOMORROW'S "EXTRA"?

BY WILLIAM BROWN, Nebraska Wesleyan University

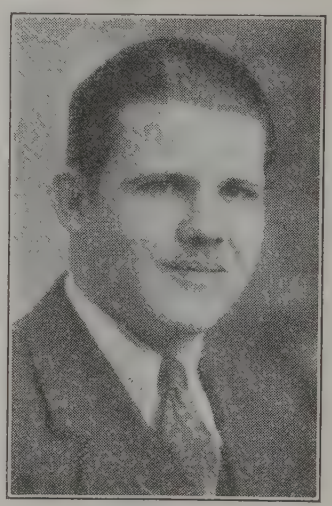
Oration Winning First Place in the National Contest of the Intercollegiate Peace Association for 1930

LOOKING out over Lake Michigan there stands a bronze statue of Lincoln. The statue keeps watch over the park that Chicago has dedicated to his memory. Even the bronze heart of the great American must have gladdened at the cries which the newsies flung up to him through the dawn of November 11, 1918, our Armistice day. Their shout was, "Extra! Extra! The war will end at six o'clock Washington time." And, while the American newsboy sold the armistice message for a penny a copy, *Zeitungknabe* shouted the same wares through the streets of Berlin, and *porteur de journaux* bartered the same information in glib French along la rue de la Paix.

In all the rejoicing world, only a few men realized that these newsboys were selling that which had been one of the most powerful factors in bringing about war. Viscount Bryce said, "In some cases newspapers have helped to make wars, and in not a few they have been used by unscrupulous statesmen to produce exasperation, bringing war nearer. We need only glance back over the history of our own country to see this statement verified. Thomas Jefferson said, "If I had my choice, a government without newspapers or newspapers without a government, I would take the latter." He implied that the press had power to create a government where there was none. And it had! Old Sam Adams through the Boston *Gazette* pled with his countrymen to fight for independence. Through the newspapers of the period a public opinion was created which demanded independence.

A half century later, William Lloyd Garrison commenced the publication of the *Liberator* and started his historic fight on slavery. While thoughtful men turned in their minds the question of whether or not craven silence was the best policy on the slavery question, there came a series of events within the field of journalism which aroused the men who aroused the nation against slavery.

One of these was the fate of the printer, Lovejoy. Lovejoy published an anti-slavery paper in 1837. Because of his beliefs an infuriated mob smashed his press. A few friends agreed to make good his loss and a new press was ordered. A year later it was smashed. A third machine was purchased. It, too, was demolished and the important parts tossed into the Mississippi. Not one whit disheartened, Lovejoy issued an appeal for funds and a new press was brought from St. Louis. As it was set up in the rear of his shop to grind out his anti-slavery propaganda, Lovejoy stood in the door to guard it, and five bullets entered his body. The spirit of the press! It created a desire for the war of independence, for the war of emancipation.



WILLIAM BROWN

Not only has the press created a desire for war in the past, but it was a most potent factor in the entrance of the United States into the last conflict. Headlines, editorials and comic sections alike were used for one purpose, to urge the entrance of the United States into the war. I found the evidence in our own state capital library. The headlines of the *Journal* spread such news as "Grim signs of war," "American freedom declared in peril," "Danger of war still great." While in a similar fashion they created an animosity against the foe by saying, "Spare no one, is German edict," "Spare no ships is edict sent out." The result was obvious. The people of the nation were aroused because the press was doing well its chosen task—creating a spirit for war.

Furthermore, we find that the wartime press was commandeered to foster a spirit of militarism which would bring support of the nation's cause. Marshall Joffre of France spent a great deal of his valuable time suggesting and censoring news despatches because he realized that the success of war depends on the support behind the lines. A former German soldier tells that the *Berliner Tagblatt* and the *Vossische Zeitung* were instrumental in keeping the German people aroused to fighting pitch. Apparently the enemy were no more willing to pillage, to kill than were we. The militant press was utilized to keep alive that spark of hate, upon which alone, a spirit of war can thrive and flourish.

But, you may say, "Yes, the press has power, but what can it do to further the cause of peace in the world?" The answer is almost evident. I have not attempted to move you by relating stories of the horrors of war. They are known by all. Neither have I listed the losses and damages sustained by the nations during the last conflict. That too, is known. Nor have I painted a picture, ghastly to contemplate, of what would happen to humanity in a next war. That also is common knowledge. We are unanimous, I believe, in saying that peace must come, so let us look at the problem sanely. Peace can only come when there is a public opinion which demands peace; a public opinion which places peace ahead of nationalism; ahead of foreign policies; ahead of local patriotic designs. The creation of that opinion is the task which confronts the press of the world today.

We can see that when a desire for peace has existed, peace has resulted and when that desire has vanished war clouds have risen. The newspapers of the world could create that desire. They have shown their power in the past. War they have brought us, many times. Civilization they have ushered in; prosperity they have heralded, but peace they have never tried. Oh, it is true, a small beginning has been made. The recent visit of Prime Minister MacDonald and the subsequent inauguration of the London arms parley were joyously acclaimed by the press of the world. But it was just as ready to appeal to the fears of the nations by playing up the trouble between Russia and China or the need for arms as a means of protection against Fascist Italy.

However, the press did bring about a desire for peace that prompted Bolivia and Paraguay to arbitrate their dispute at a time when war seemed inevitable. Prompted by peaceful press, millions of letters and telegrams flooded in on these belligerent nations pointing out that they must arbitrate; that war is futile and settles nothing. These and other salient facts are silent testimony to the proposition that the press has untold power to create and foster a lasting world opinion which will go far toward making peace possible.

We can see that two alternatives confront the press of the world today. The press has power—power to take yesterday's newsboy and make him tomorrow's peace advocate or tomorrow's soldier; tomorrow's color-bearer—wearer of the Sam Browne belt; power to take *zeitung knabe* and put into his hand the staff of the German flag; to take a French lad and trust to his honor that the tri-color of France shall march. Through the means of just such another flood of propaganda as was loosed upon the world in 1917 these newsboys may be uniformed and named—the enemy.

But this war influence has been offset—is being offset today, tonight—by a peace contest. A contest that covers twenty States; that embraces the desire for peace that is present in the college students of more than a third of this nation. Through these contests we not only mold and enliven our own peace ideas, but we can enrich the peace thinking of hundreds, yes, the thousands of you who listen. And, furthermore, we, you and I, can dictate the future of the press. The press will print that which the people demand, and we are the people.

I was one of yesterday's newsboys. It took a very insistent clamoring from the telephone bell to shatter sleep and summon me to the news office on the morning of November 11, 1918. And even while I sold papers on the streets of Lincoln, an older boy was paying—paying for the sins of a war-crazed press. Alexander Cone was an Ashland boy. His father runs the corner drug store where the highway turns. And Alex Cone kept his "rendezvous" three hours, three long war hours, after the armistice was signed. The armistice was signed at midnight in a railway carriage near Verdun. War was to cease, officially, at 11 a. m. Yet between the dark and dawn while the press of the world rejoiced, Alex Cone, and hundreds of yesterday's newsboys "went west" and never heard the news.

Looking out over Lake Michigan there stands a bronze statue of Lincoln. What message will Chicago's newsboys fling up to him through the dawn of "tomorrow" when they shout an "extra?"

WORLD CONFERENCE FOR PEACE THROUGH RELIGION

BY WILLIAM C. ALLEN

SWITZERLAND is a delightful country in which to hold peace conferences. Berne is a beautiful little city with its delicious old arcades, its markets, its churches. In the center of Berne are the parliamentary buildings, one side of them looking out onto the shopping district, the other close by the great walled precipice down which you look out on to the winding river and quaint tiled roofs far below. Here in August were held the sessions of the Executive Committee of the proposed World Conference for International Peace through Religion.

A preliminary conference was held in Geneva in 1928. The Executive Committee has since held meetings in Germany and Paris. A large number of individuals eminent in economics, science, sociology, literature, art and religion have given this effort their approbation. It is clearly understood that no participant will be encouraged to exploit his own religion except in so far as it has worked for the abolition of war. As a folder states: "The sole purpose of the conference will be to consider how the sources of religion in all nations can be mobilized in a concerted action against war and that spirit and those things that make for war." Dr. Henry A. Atkinson, 70 Fifth Avenue, New York, is the very efficient and enthusiastic executive secretary.

The disturbed conditions in some countries, particularly in China and India, have somewhat delayed the promotion of this enterprise. However, the meeting of the Executive Committee at Berne this summer was encouraging in many respects. Almost sixty were present. They met in the Senate chamber, the sessions being opened with periods of silent prayer, this being a form of service most inclusive in its character and in which people of all religions and faiths can unite. The following countries were represented at Berne: India, Germany, Britain, the United States, France, Ceylon, Japan, Switzerland, Egypt, Poland, Bulgaria and Holland. They included Christians both Catholic and Protestant, Hindus, Moslems, Buddists, Bahais and Jews.

Dr. Atkinson reported a wide spread growth of interest in the aims and objects of the proposed conference, especially in Asia. He said in part: "Wherever one turns one faces cynicism in the fact of existing conditions and a scepticism regarding any possibility of a peaceful future. It is no easy task that faces us. A survey of the world political life gives little comfort for the future. The recognized balance of power behind the larger nations controlling the destiny of all peoples in the leading countries throughout the earth cannot be brought to an end without causing a revolution more far reaching in its effect than any that has ever transpired heretofore in the history of the world. In Palestine, Egypt, all the Near East and Middle East discontent is rife. This is no time for false optimism; but on the other hand, I believe this is not a time for religious minded folk to give up to despair. Every major problem that faces humanity today has in it elements that defy any solution other than that based on a religion of spiritual values. The religions of the world have at their command the forces for helping humanity at this juncture of world affairs. It is a day that challenges faith, and I believe that if we stand together we can make some contribution that will be for the lasting benefit of the world and will most certainly help to reinforce that love of religion which is inherent in every human heart."

During the session four commissions began work preparative to the World Conference, in 1932. These commissions are to explore the influences that make for war; the spiritual resources by which they can be met; the contribution religion has to make to world peace, and by what methods religion can best make its contribution thereto.

At the opening session, which I attended, a committee was welcomed by the Vice President of the Swiss Republic and at the closing session, the President attended to show his interest and sympathy with the initiative which the conference has taken. The Vice President mentioned that his country had not been engaged in any war for three centuries.

The Executive Committee has received and accepted an invitation from the American Congressional Commission which is arranging for the bi-centenary of George Washington's birthday to hold the proposed conference at Washington, D. C. in connection with that celebration in 1932.

OUR CONTRIBUTORS

WM. C. ALLEN—Widely traveled Friend and well known worker for Peace.

WM. BROWN—Student at Nebraska Wesleyan University.

HENRY VAN ETTEN—French Friend, long identified with Paris Friends Centre.

BERTRAM PICKARD—Director of Friends Centre at Geneva and Editor *World Outlook.*

TURKEY'S ECONOMIC CRISIS

The economic events in Turkey are of particular significance, as they influence very largely its political situation. By the Treaty of Lausanne, Turkey obtained her political independence. . . Liberated Turkey was a vast land of unlimited resources, agricultural, commercial, industrial: but she did not possess the means to transform that raw wealth into solid credit and cash. She needed skilled labor and capital. In the past, foreign capital and foreign technique had done the work of economic exploitation.

But the new Turkey adopted a strict policy of depending solely on her own resources in order to keep herself free from entanglements. . . Despite all efforts, she failed to raise the necessary forces. The energies of her leaders were consumed in social and civil reforms, while economic programs remained unrealized. And what is more, in their great enthusiasm for Westernization, the leaders went so fast in social and civil alterations and shiftings, that great gaps and serious fissures were produced in the economic structure of the country. Primarily an agricultural country, Turkey could not all at once digest the civilization of industrialized countries based on a different economic order, without first having prepared the necessary material basis for it.

The result is "a serious economic and financial crisis" spread today all over the country. Lands are left uncultivated. Productivity is diminished. Commerce has relaxed. Formerly Turkey exported wool, cotton, tobacco, dried fruits, carpets, etc.; now foreign competition has grown strong. The trade that once crowded the harbors of Constantinople and Smyrna followed the "refugees" into Greece, and now crowds that port of Pireus. The new tariff rates hamper foreign trade. In all parts of the country, big firms close up business, and many end in bankruptcy (the number given for the year is over 2,000.) Taxes weigh heavily upon the people. The financiers lend money to the farmers with interest as high as 20 per cent.

The Government is endeavoring to find a general solution, and a series of campaigns are being carried on along various lines,—greater economy, stabilization of the currency, the creation of a central national bank, a new foreign loan, etc. . . . .

The most important principle of the new Republic was independence—independence in internal administration and external relationships. In order to make the population homogeneous, Turkey expelled its most industrious element, the Greeks and the Armenians. This reduced the production of Turkey considerably. . . . And Turkey lost in another way. The Armenians and Greeks had acted as middlemen betwen the Turkish farmer and the European merchant. Turkey today suffers from the lack of middlemen. . . Turkey is really suffering from the bad results of a thoroughly nationalistic policy. Nature punishes moral wrongs always . . . .

The other trouble with Turkey is the result of dictatorship and a policy of the iron hand in administration. Almost anything may happen at any time in a country governed by a dictator. . . This produces insecurity in everything. Economic problems are spiritual at bottom. People must have full confidence in a government. Turkey is suffering from the lack of this confidence. . . . It cannot force the people to have full confidence in its administration. . . Many people invest their capital in foreign banks rather than in their own country.—By Pusant Yeghiayan and Lootfy Levonian, in *The World Outlook*, published by English Friends.

ANOTHER ARMISTICE DAY

By FRANK C. GUYATT

Twelve years have passed on November 11, since the terrible World War came to an official close. Have we learned anything in those twelve years? Have we built on the knowledge that came to us through the long, dark hours of the great struggle, when we discovered that evil cannot be overcome by evil? Have we taken any steps towards averting another war, more terrible than the last one?

There is, indeed, a good deal of talk about world peace. It has been discussed from many a pulpit. Pledges have been made by individuals, societies, and whole church bodies. Declaration as to the crime and folly of war have been formulated and published far and wide. But what tangible results have we to show for all this?

Mankind at heart is sick of war, tired of continuous strife. There is a deep-seated yearning for that state of brotherhood, when nation shall no longer rise up against nation and when the blood of brothers shall no longer stain the earth in its crimson flow. But peace on earth will not come through our yearning for it. We must rise up in the strength of God and act.

More or less drastically worded peace resolutions cannot stop war in a hundred thousand years. The only way in which we can remake society is by remaking a large enough number of individuals who will work as the leaven until their influence is strong enough to carry the day. Let us labor patiently until we have won a hundred million people away from selfish pride and love of gain to an unselfish concern for others, and after such a start, it will be comparatively easy to sway the rest of the world by a sheer power of right thinking.

World peace is not impossible, any more than the abolition of slavery was impossible, any more than the spread of the Gospel is impossible. It will not come over night, of course, because God does not force his Kingdom of love upon us but rather permits us to work out our salvation with fear and trembling. Haltingly, gropingly, often erringly, we push onward. Though we may stumble and fall occasionally, and though our courage may sink very low at times, we must yet push onward, ever onward, and by His grace we shall at last emerge from darkness into light.

Newmarket, Ontario.

The Messenger of Peace
Published by the Peace Association of Friends in America

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Subscription
Fifty Cents Per Annum, Postage Free

ABANDON WAR HOLIDAYS

A step involving a principle of profound importance in international affairs was recently taken by Greece and Turkey, when they mutually agreed to discontinue a holiday developing hatred between the two countries.

In the past seven years since the reoccupation of Smyrna by the Turks, the anniversary of its capture, September 9, has been observed in western Turkey. The day was the occasion of reviving memories of the recent war, it made fresh old hatreds, and in general it rattled the sabre. Greece in turn had a day of mourning for the loss of Smyrna, when again fuel was piled onto the flames of the old Greek-Turk feud.

But in recent months the two countries have liquidated their differences and signed a treaty of friendship. Further they have discussed how to develop close relations. It was recently decided that these two holidays tended to cause ill will between the countries instead of friendship. So it was mutually agreed to discontinue them after this year.

War leads to despotism and the enfeeblement of the victor as well as the defeated, for it is impossible to subjugate a people in the present world without injuring the oppressor. Both victor and vanquished sink culturally and politically as a result of war.—CHARLES V. TRENT.

Dedication Exercises at Kokomo

SUNDAY, November second, was a big day for Union Street Friends of Kokomo, Indiana. With a full and well rounded day's program, they dedicated their fine new meetinghouse and received the congratulations of many visiting Friends on their splendid accomplishment.

Rufus M. Jones brought the message at the morning meeting for worship and Rufus was at his best. We have never heard him at his worst—if he has any worst—but his best certainly leaves nothing to be desired. His theme was the significance of the human heart as God's temple, and he compared this inner temple to the stately cathedral, man's outward expression of worship and devotion. In spirit and word well befitting the sermon, Richard R. Newby, Superintendent of Western Yearly Meeting, dedicated the meetinghouse.

In the afternoon, the writer, on the background of his summer's observations abroad, gave an address on "The Challenge Presented to Friends by Present World Conditions." Catching up the morning theme, he dwelt upon the social implications of the conception of the human heart as God's temple, emphasizing our responsibility for helping create a spirit of world brotherhood.

A message especially applicable to young people was brought impressively in the evening by Laurence Hadley, Professor of Mathematics at Purdue University, his subject being, "The Quest for the Best." Throughout the day an inspiring ministry of music contributed much to the inspiration of the occasion. The pipe organ recital by Donald C. Gilley, of Earlham College, which was to have been given in the evening, had to be postponed because of the delay of the company in installing the new organ.

Between five and six o'clock on the preceding evening, Rufus Jones spoke at the meetinghouse to an appreciative audience of ministers and school teachers of Kokomo. He dwelt upon the illuminating function of the individual human life as the candle of the Lord.

Later in the evening, Union Street Friends held open house, at which time they welcomed visitors who came to give an expression of felicitation and Christian comradeship, and showed them over the new house of worship and service. Less than two years ago it became apparent that the federal government would require the site of the old Union Street Meetinghouse for the purpose of enlarging the federal building of Kokomo. Union Street Friends disposed of the property advantageously and purchased a new site just two blocks north of the old one.

The new building has been constructed at a cost of about $55,000, of which $40,000 was provided by the aforementioned sale. Subscriptions taken to cover the remaining $15,000 totaled $23,000, which is eloquent indication of the loyal and enthusiastic spirit in which our Kokomo Friends approached their new opportunity. As a result, no special appeal for funds was necessary in connection with the dedication services. The new meetinghouse is built in the general form of a cross and is of the Gothic type of architecture. It is constructed of buff-faced brick, trimmed in Bedford stone. Red tile roofing tops the edifice.

On entering the church building one ascends the broad stone steps which lead to a large foyer. A central aisle leads from the hall into the auditorium, which will seat about four hundred people. Space for an additional two hundred is found in the galleries on each side of

the auditorium and over the foyer. Some eighteen classrooms are well arranged for Bible school work. That they will be fully used is indicated by the fact of the general enrollment in the Union Street Bible School of from 450 to 500. On the day of dedication the attendance was around 470. At the rear of the auditorium there is a small meeting room well fitted for gatherings not requiring the larger audience room. A commodious dining room on the ground floor has a capacity of 250, there being a large kitchen with modern equipment immediately adjacent. One end of the dining room has been arranged and equipped for dramatic productions. Throughout the arrangement of the meetinghouse no pains have been spared to make its facilities adequate and its general presentation attractive.

Union Street Meeting has a history covering sixty years and more. Prominent in its annals are to be found the family names of Trueblood, Dixon, Ellis, Rich, Maris, Hollowell, Turner, Moore, Hockett and many others. On one of the walls of the new building hang the pictures of those who have served the meeting in a pastoral relationship, among them being: Robert W. Douglas, David Douglas, James Newlin, Thomas C. Brown, Calvin Pritchard, Emily Ellis, Luke Woodard, Sylvester Newlin, Murray S. Kenworthy, Richard Haworth, George H. Moore, Charles Axton, Lewis E. Stout, Zeno H. Doan and E. Howard Brown.

Hardly more than a year ago, A. Ward Applegate, on completing his work at Earlham College, went to assume the leadership in the work at Union Street. There is ample evidence of the great satisfaction he is giving in this capacity and it is safe to say that no member of the Meeting got more genuine pleasure out of the dedication day exercises than did he.

A few words of a more personal nature in conclusion. The opportunity of mingling with time-tested friends in Kokomo and of meeting many of our readers, some of whom we had known by name only, was greatly appreciated. In this list we would include members of other congregations in the Yearly Meeting who were present in connection with the dedication.

An unexpected pleasure in connection with our trip to Kokomo was enjoyed in the home of Ward and Lena Applegate. November first marked their sixteenth wedding anniversary and in token of the day, Rufus Jones, Richard Newby and the Editor, partook of an excellent dinner with them in the evening. May their happiness and usefulness be increased as their anniversaries multiply.

W. C. W.

FIRST FRIENDS MEETING AT INDIANAPOLIS

Installation Day was observed, September 28, in the morning service at First Friends of Indianapolis, when the new officers and teachers of the Church school were pledged to their duties for the coming year. Dr. Lyman R. Pearson will serve as general superintendent, succeeding Clayton B. Johnson who has served both faithfully and well for the past ten years. Rally Day was observed the following Sunday bringing in a large attendance.

Robert Lewis, educational director is leading the activities of the young people.

The Missionary Auxiliary under the leadership of Estella C. Pitts as president opened their year's work with a tea held at the home of Ada E. Woodard. Amy J. Marvel of Richmond brought an inspiring message. The October meeting was held at the Church with special music and an address on India by Mrs. C. F. Hutchins of this city. A very interesting program is planned for the year by the program committee of which Ina H. Cockerill is chairman. Nellie G. Dawes has charge of the music.

The meeting is sponsoring "Community Night" again this year, at which time the gymnasium is opened each Monday night to the boys and girls of the community, giving them the opportunity of supervised recreation. About seventy children took advantage of this last year.

The Boy Scouts are showing progress under the leadership of F. Verne Osborn, scoutmaster.

The Church Night Fellowship service held each Friday night with supper at 6:15 followed by an inspirational program has become an institution of the meeting. Thus far we have had as speakers: Aaron Napier, pastor of the New Castle meeting; Dr. Frank Lee Roberts, of the M. E. Church; Henry Van Etten, a French Friend from Paris who is touring this country in the study of prison administration; and Walter C. Woodward, editor of THE AMERICAN FRIEND. We extend a cordial invitation to any who may be sojourning in Indianapolis to come and enjoy this fellowship.

The Business Women's Dinner Club, an organization composed entirely of the business women of the meeting hold a dinner at the church once a month. This is followed by a program providing friendly contact for those who on account of their work are not able to take part in other activities. Lois M. Henley is president.

We were represented at the Laymen's Retreat held at the home of J. K. Lilly, by Roy Sahm and William E. Osborn. They reported at Monthly Meeting, telling of the inspiration received at this large gathering of laymen from all denominations including Catholics and Jews.

The meeting deeply appreciates the work of Ira C. Dawes, the pastor, not only his work in the meeting but also the splendid contacts he is making both in the civic as well as the church life of the city. He has spoken nearly thirty times in the interest of the Community Fund, and is giving a series of talks on "Problems in Religion and Morality" at Indiana Central College. He has also visited several Quarterly Meetings.

BLOOMINGTON ACTIVITIES

November 2 was observed as Rally Day, having been postponed from October on account of re-decorating the interior of the church. A fine crowd attended Sunday school and the meeting for worship at 11:00 o'clock, at which time Walter Hoag, a member of the Muscatine meeting, gave a splendid temperance address. The presence of Orville Dennis from Penn College, Field Secretary of Iowa Yearly Meeting Christian Endeavor Union, was much appreciated.

After a bountiful dinner in the church basement, Friends gathered at 2:30 for the children's program, after which Orville Dennis gave a profitable message. The Yearly Meeting Superintendent, Moses T. Mendenhall, his wife Margaret, and their two sons, Marston and David, were present part of the day, and their presence was helpful.

As we worshiped in the beautifully decorated church, with color schemes blending so harmoniously our hearts seemed to be drawn closer to the Master and the bond of fellowship strengthened thus, we were enabled to look forward to a bigger and better year in the work of the kingdom.

Springdale Quarterly Meeting was held at Buffalo, November 1. The beautiful autumn day made it possible for many to attend, there being sixteen representatives from Bloomington. Moses Mendenhall, Yearly Meeting Superintendent gave a stirring message at the morning meeting for worship.

The young people here are planning to collect a box of toys and gifts to send to our mission stations in the Tennessee mountains.

The Community League met for its regular session on November 5. The chief feature of the evening's program, was a play, entitled "Not a Man in the House," presented by five ladies of the First M. E. Church of Muscatine.

Reports of the last quarter's attendance at Sunday School and at Christian Endeavor are encouraging. The S. S. enrollment is 39 and the average attendance 33, while the C. E. enrollment is 31 with an average of 26. We feel the Lord's blessing on the work here.

MID-YEAR CONFERENCE AT FAIRMOUNT

Approximately two hundred were in attendance at the Women's Missionary Conference at Fairmount, Indiana, October 24. The Conference was pronounced by all present as the largest and most interesting the Women's Missionary Union of Indiana Yearly Meeting has held.

Freda Hadley of Fairmount in conducting the morning devotions, struck one keynote, the "joy of service." Each of the speakers that followed emphasized this note in telling of the seed having been sown in his native field and the wonderful lives some native workers were leading—Carrie Davis telling of Cuba; David Updegraff of Quaker ancestry, now a Presbyterian, telling of India; Dorothy Bond, of Africa; and Alta L. Jewell expressing the joy of service in keeping account of what all our workers are doing. Carrie Davis emphasized the great importance of little children in spreading Christ's kingdom. David Updegraff said that the white race had no reason for feeling superior if it would only realize that all its blessings had come as a result of Paul's Macedonian vision calling him west rather than east. Dorothy Bond urged all to pray for the people of Africa who have traveled so far mentally and spiritually in such a short time, but are still seeking more light.

After listening in the morning session to the various speakers tell of the joy in service they had received in their chosen fields, the messages of the afternoon were brought closer home to those in attendance, making all feel a greater responsibility for Christian service. Edna Cope, of Muncie, paved the way in leading the devotions by bringing to our attention the thought that not only the workers in special fields but every Christian, even one in the home, is likewise a servant of God and has work to do for the Master.

Fred E. Carter of Winchester followed with a stirring message of evangelism which he interpreted as going and telling the story. This then embraces the missionary work and all other phases of church work, and is the sole excuse for the existence of the church. The Bible emphasizes the idea of every man's responsibility, having over five hundred references to this idea. The explanation of the marvelous growth of Mormonism and Christian Science is that every member is a personal worker. Taking Christ into all the world includes our own personal world as well as that beyond the seas. "The light that shines farthest afield shines brightest at home."

The playlet, "The Uncanny Mite Box" contained the message that we should count our blessings not only by telling but by giving to bless others in proportion to our joy. Thus all were given three ways to serve:—witnessing for Christ in our conversation and life, giving and praying.

The rest of the afternoon was spent in routine business and announcements.

ESTHER PICKETT.

BUSY DAYS AT KAIMOSI HOSPITAL

The past few months have been very busy ones at the hospital. Aside from the regular work, we have recently been through several weeks' scourge of rats dying of plague all about Kaimosi Station. The first intimation we had of plague was when one of our bright young boy attendants at the hospital was seized with plague and died in two days' time. Fortunately no one else got the disease, but a campaign of killing rats was at once started and about a thousand inoculations of plague serum were given to natives and missionaries.

There continue to be many and varying operations on Tuesday of each week. The past week we had an operation for appendicitis, quite a new thing among natives. The patient is a member of the Vihiga church. He is getting on very well. Our good friend, Paul Agoi, from the same place, was so impressed that he at once asked that his appendix be removed and he said while we were at it he would like a front tooth put in where one is broken out!

INDIA IN EAST AFRICA

Medical attention, as you know, is not confined to natives. Recently several trips have been made to the farms near here. The farmers are suffering chiefly with malaria. The Indians, who live in the Maragoli district and on some of the farms, have also been suffering with malaria. On a recent visit to the Indian village in Maragoli, seven of them were found to be ill with malaria. One patient was rather a pitiable subject. She was a very small girl, appearing to be twelve or thirteen years of age. She had been in the country only two weeks and had been sent over from India to become the wife of one of the men whom we have known for some time. He looks to be ten or fifteen years older than she. He was quite proud of her, but she looked rather miserable as she had a bad attack of malaria, looked homesick, and, of course, knew not a word of either English or the *lingua franca* of this country. Indians, as a rule, are much more appreciative than natives, and this young husband was quite profuse in his thanks for the injection of quinine given his wife; as were also the other Indians attended on that occasion. We wondered if the little wife were one of the thousands of girls in India hurriedly married just before the new law against child-marriage took effect.

The man, Sasu, who has been an attendant at the hospital many years, is still faithful and useful. He is yet lame and his ulcer has never quite healed. He is quite good at giving anesthetics and dressing wounds and ulcers. He has very severe domestic troubles, his wife, unfaithful and very fickle, causing him much trouble. She often leaves him with the care of their two baby boys, one and three years. He is quite patient and forgiving with her, much more so than one would think a native could be. He tries very hard to make her behave and be a Christian. He is a good Christian himself and very dependable in leading daily hospital services.

LIGHTNING STRIKES HOME

Another attendant recently came to us to learn ward work because his wife was ill and in the hospital. Later he put his little girl in the Girls' Boarding School. Now his wife is better and is asking to learn hospital work. They have moved near us—our closest neighbors—and seem to be very nice people. He often preaches in the daily service for hospital and dispensary patients.

Recently, one of our older Christians and his family had the very severe experience of having their house struck by lightning. He was in the schoolhouse teaching. His wife, his own four children, and four other children—orphan relatives to whom he gives a home—were in the house. One side of the building was badly damaged and several of the occupants slightly burned, but no one killed. One little niece was the only one badly hurt. She was shocked and very badly burned. The poor frightened man ran all the three miles in the dark and rain to the hospital for help. The ambulance went out and brought the girl in and also another one who was slightly burned. The others came in next day to have their slight burns dressed. The one little girl was in the hospital several weeks and suffered dreadfully both from shock and from burns. Her uncle stayed with her almost constantly the first few days until she was a bit easy. He is a very earnest, spiritual man and on every occasion he was rejoicing and praising God for sparing his family in such a miraculous way, "And my house didn't even burn!" He was very appreciative, too, for the care his niece received in the hospital. She would certainly have died without hospital and medical care and he seemed to realize that fact.

DR. A. A. AND MIRA COPE BOND.

A heart cannot throw off its original selfishness without the aid of some complete and enduring affection.—COMTE.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

BEING A CLERK, BY ONE OF THEM

Editor THE AMERICAN FRIEND:

Next to being absolutely impartial, the chief duty of the Clerk of a business meeting is to make the meeting interesting to the attenders.

An announcer speaking over the Radio uses the greatest care in the phrasing of his introductions to give variety to statements which of necessity are much alike. No less should a Clerk study brevity and variety in introducing the business of the meeting so that body may not "go to sleep." The energy and clearness, (not loudness) of the Clerk's voice has a great deal to do with the interest of the meeting. In fact in some ways the Clerk is in the position of a salesman, he has to "sell" the meeting the business. Does So and So drone forth a long speech, wandering and not to the point, let the Clerk put the question again before the meeting, perhaps with an admonition to speak briefly.

How many standing committees are there? How often should they report? And how often *do* they report, annually, semi-annually, occasionally or never? Let the Clerk consider these questions and consult the chairmen of the Committees.

Perhaps the greatest test of a Clerk's ability comes, not when there is a rush of business but when there is very little. There may be only one or two routine reports, when these are finished shall he allow the few faithful attenders to go home feeling they have made a sacrifice of time to attend, or shall the Clerk invent some business?

Of course it is possible to import some outside speaker and, by advertising beforehand, gather a larger group of Friends. But that is expensive and does not teach the members to bear the responsibility of the meeting. It is better to use home talent where possible. Is there a school teacher who can give a short review of some worth while book (not necessarily a Friends book)? Ask her to do so. Is there a man who has been away recently on a business trip? Get him to describe conditions in the towns he has seen. If he went to church in a strange city let him tell of the service, or the high points in a speech at a Rotary Club luncheon. Of course if a young person has attended a Young Friends Conference, or similar gathering, the meeting will want to hear about it.

Then, there are always present day conditions. Get the Temperance Committee to describe Prohibition Enforcement in your own community, or have someone tell of the Round Table on Indian Affairs about to be held in London.

The Clerk's temptation is to use the pastor and one or two tried orators in getting up these extra-meeting activities, but it is much better if the Clerk will use his ingenuity—and considerable pressure—to get many different people to speak.

If the Clerk is perfectly desperate to find something to interest the meeting, let him describe to the meeting the record books used. I once had people crowding around me to see an old marriage register after I had told them the book had been in use for a hundred years, and described the pleasure of writing on that old, real rag paper.

So there are many, many matters which may be brought to the meeting, and the Clerk has only himself to blame if the meeting is dull. There are few rewards which sound so sweet to a Clerk's ears as the words, "the meeting was so interesting." They are worth working for, because with greater interest the business of the meeting will be better done.

ELEANOR W. TABER.

New York, N. Y.

CANNOT SERVE TWO MASTERS

Editor THE AMERICAN FRIEND:

The editorial in the October 16th issue of THE AMERICAN FRIEND gives Dr. Holmes' diagnosis of the present religious situation and quotes him as saying: "In a world of automobiles, radios, 'talkies,' jazz, and week-end parties, what room is there for the Church which needs moments of repose, exacts rules of discipline, and challenges self-forgetting service of one's kind?"

If we are seeking for the cause of the present religious situation and condition of the church, we find that in all the history of the past, as given by the Bible, when the church lowered its standard it drifted away from God and went down, not because of the forces from without, but from those from within.

A few years ago, perhaps a large majority of the churches and many of the great preachers and prophets of that day laid down the banner of salvation and took up the banner of patriotism as the blood-stained banner of war. Churches cannot do that without losing their fellowship with God, and when they lose that fellowship it means spiritual death and the only cure or the only way to get back to God is through repentance.

We read that a few of the leaders in some of the churches are practically saying in their attitude toward war, that they have sinned but they have repented and never again will war have their sanction or their blessing; and while that is the attitude of a few of the leaders, perhaps the great majority will try to "get by" by saying, our church has outlawed war. We might have more faith in those resolutions to outlaw war if it were not for the fact that even today we can almost hear the echoes of those patriotic talks that rang from their pulpits a few years ago and we wonder if they are passing those resolutions because they have repented or is it because war is not popular. Some of the churches stood for peace when it meant persecution—others are standing for peace when it means popularity.

If the churches in the future stand for war in times of war and for peace in times of peace, as so many of them have done in the past, we shall continue to have wars and our churches will be what too many of them are today—social centers, spiritually dead. We cannot serve two masters.

FRANK SANTEE.

What Cheer, Iowa.

EVERYONE SHARING

Rear Admiral Richard E. Byrd, after the expiration of two years, brought back everyone of those men who went out with him to the Antarctic. The great explorer was careful to give due credit to those who shared with him this notable achievement. It was a hazardous undertaking and only brave men would make such an attempt. No one, so well as the Admiral, appreciated the part taken by each man. His gratitude to them bespeaks a noble spirit. In his brief speech in New York City he said: "For this I give thanks to Providence."

Everyone has a following. The group may be large or small. The venture may lead to distant parts of the earth, but more often it is just there in the village or countryside, in a native and familiar zone.

Life is a search for values. The success of the search is dependent, very largely, upon the attitude of the followers. No one may go far with lack of co-operation, whether it be a pole, a post, or a point, that is sought after. Sympathy during the long night of uncertainty is of great consequence. When no sun is shining, and the temperature is low, and an ill-wind comes out of the South, then it is that followers are appreciated. Not what they give, but what they share is vital to everyone.

"Could ye not watch with me one hour?"

I. N. STANLEY.

Denver, Colorado.

ANDERSON NEWS ITEMS

September and October have been memorable months for the Anderson, Indiana, Friends Meeting and Bible School. Several special services have been held and the attendance at Bible School which had been averaging 135, has four times exceeding 200. The Cradle Roll service under the efficient leadership of Mrs. Ralph Shields, the superintendent of this department, was very interestingly given. At the close of the Bible School hour, in the main auditorium where all the school assembled for the closing exercises, many mothers brought their babies and received certificates of membership. The Cradle Roll numbers 71. Promotion and Rally Day, each had a special program and large attendance.

In the midst of our activities a cloud enveloped us, for our efficient Bible School general superintendent, Mr. C. H. Alexander was promoted to a business position in Cincinnati, Ohio, which necessitated immediate removal to that city. A "Farewell" reception was given him and Mrs. Alexander at the church. Their loss is felt not only by the Friends church but the Anderson city organization of Bible School superintendents, of which he was secretary and also the Madison County organization of Religious Education of which he was president. Mr. G. C. Beher has been appointed general superintendent of the Friends Bible School to succeed him.

The best "Home Coming" in our history was held on October 26. It was a full day, beginning with Bible School at 9:30 a. m. Morning worship at 10:45 a. m. at which time Ira C. Johnson of Lynn, Indiana, a former Yearly Meeting superintendent, brought an inspiring evangelistic message from the text, Ye must be born again. The male quartet sang "Just as I am" and Earl Folger sang a solo. A basket dinner was served at noon in the dining room of the church to 150 or 200 visitors and members.

At 2 p. m. the special Home-coming services were held. Nine ministers were seated on the platform and each gave a few words of greeting. Three of these: Charles W. Sweet of Muncie, Isaiah Jay of Fairmount and Dr. T. R. Woodard of Knightstown were former pastors. Letters were read from Mr. and Mrs. C. H. Alexander of Cincinnati, Ohio, and from W. W. and Rose Kelley of Port Orange, Florida. There were visitors present from Portland, Muncie, Marion, South Bend, Elwood, Alexandria, Pendleton, Carthage, Knightstown, Shirley, Lynn, Wilkinson, Lewisville, Farmland, Fairmount, New Castle and Indianapolis. Many of these gave a few words of greeting. Ira Johnson brought another evangelistic message and the Anderson College male quartet sang several numbers.

At 7:30 p. m. a sacred musical program was given, which consisted of solos, duets, trios, quartets and instrumental numbers—orchestra, saxophone duet and piano solos. One of the special features was the piano solos by little Ruthanna Thomas of Marion who is only eleven years old but is a musical prodigy. She played some classical numbers and a group of her own compositions. Several other visitors took part in the program.

It was a wonderful day of fellowship and spiritual uplift.

Joseph W. Youngs, pastor, and wife are beginning their fifth year of service here.

Plans are being made to hold a series of evangelistic services in November.

E. A. C.

UNITED BUDGET SHOWING

Consolidated Report of United Benevolences

April 1 to October 31, 1930

Yearly Meetings	1929-1930	1930-1931
Baltimore	$ 2,505.39	$ 2,978.88
California	622.00	167.00
Canada		
Indiana	12,181.45	15,483.98
Iowa	4,854.82	6,378.70
Kansas	3,973.66	2,356.58
Nebraska	473.98	565.36
New England	5,658.38	5,885.24
New York	3,744.73	1,084.20
North Carolina	4,607.08	4,615.44
Western	5,810.92	5,559.33
Wilmington	1,685.26	1,437.54
Oregon	891.16	728.66
Other Sources	2,880.98	2,975.50
Special Appeal—Aged M. and M.		55.00
	$49,889.81	
Deficit Funds	977.16	
Total Receipts	$50,866.97	$50,271.41

Boards and Agencies	
American Friends Board of Missions	$ 43,076.38
Board of Young Friends Activities	1,134.26
Board of Prohibition and Public Morals	131.62
Board of Education	95.20
Board on Religious Education	866.16
Fund for Aged Min. and Miss.	2,391.71
Emergency Fund:	
General Contingency	715.29
Deficit—Missions	1,370.32
Promotion	490.47
Total Disbursements	$ 50,271.41
United Budget for year 1930-1931	$111,290.00
Receipts to date	50,271.41
Balance to be raised	$ 61,018.59
Seven Months Proportion of Budget	$ 64,919.17
Seven Months Receipts	50,271.41
Seven Months Shortage	$ 14,647.76

The real sceptic is the man who has so little faith in his own position that he is afraid to have it critically examined; who has so little confidence in truth that he fears to have more of it discovered; who is tormented by the thought that if he knew more he might believe less.—ERNEST FREMONT TITTLE.

QUAKERDOM · AT · LARGE

Rufus M. Jones addressed the Sunday Evening Club in Orchestra Hall, Chicago, on November 2. His topic was "Deeper Wisdom," and the talk was broadcast over station KYW. He has spoken before this organization several times in the past.

* * * *

The Classical Club of Haverford College, Haverford, Pa., were favored with a lecture on "A Birthday Prophecy for Virgil," the evening of November 13, by Professor Edward Kennard Rand of Harvard University, in commemoration of the bi-millenial anniversary of the birth of the great Roman poet.

* * * *

The Student Body of Whittier College was recently addressed at Chapel by Dr. Chas. E. Jefferson, who for thirty-one years was pastor of the Broadway Tabernacle of New York City and has written many books dealing with religious subjects. He spoke on "What Can Religion Do For Us?" Religion, he said, gives a sense of direction and tells us which way we ought to go; it gives a sense of values and imparts strength for combating evil and a capacity for comfort. Dr. Jefferson was in Whittier attending the Congregational Convention.

* * * *

A Richmond Friend and attorney, Fred B. Pickett, formerly municipal judge of the city, was swept into a good state office in the Democratic landslide that occurred in Indiana—as well as elsewhere—on November 4th. He was elected Clerk of the Supreme and Appellate Courts, receiving the largest majority given any person on the ticket. Fred Pickett is a son-in-law of Truman C. Kenworthy—and is the husband of our stenographer and secretary, Catherine Pickett, whom we shall be losing soon by virtue and pain of the idiosyncrasies of an "off year" in "this unbelieving world."

* * * *

Dr. Stephen M. Hadley of the mathematics department at Whittier College was given a surprise birthday party by members of the faculty, October 21, in the private dining room of the college cafeteria. Their gift to him was a beautiful picture of the mission San Juan Capistrano. For many years he was professor of mathematics at Penn College, Oskaloosa, Iowa, and numbered among his students President Dexter, Dean Coffin and several others now on the Whittier College faculty. Dr. and Mrs. Absalom Rosenberger, formerly also of Penn College, were present. Other former students resident in the community joined in doing honor to their beloved teacher. It was regretted that Mrs. Hadley was unable to be present because of illness.

* * * *

While driving from New York City to Moylan, Pennsylvania, on the evening of November first to be the guests of J. Passmore Elkinton, Henry N. and Edna Wright suffered a rather serious automobile accident. When not far from Moylan, their machine collided with another and was badly demolished. Harry Wright was gashed on the head by the shattered glass of the windshield, the wound requiring a dozen or more stitches. Edna Wright sustained some bruises and a fractured rib. They were taken to a nearby hospital and were able to return home within a few days. Harry is taking some graduate work this year at Columbia University.

* * * *

The portrait of Timothy Nicholson was given the place of honor reclining on an easel on the rostrum of the Meeting house during the Bible School and the meeting for worship on November 2, which was the hundred and first anniversary of his birth. Beautiful chrysanthemums also did a worthy part in tribute to his memory. Mention was made of his long years of service as superintendent and teacher in the Bible school and his place at the head of the meeting until his passing six years ago. At First Friends, Richmond, he was long the "grand old man" as also in Indiana Yearly Meeting which he welcomed in this house many times, and very fittingly it bears his name, the Timothy Nicholson Memorial Meetinghouse.

* * * *

Harlan Linneus McCracken, who for three years has been the efficient president of Penn College at Oskaloosa, Iowa, has submitted his resignation to the Board of Trustees in order that he might return to his chosen work of teaching in the field of Economics. During his administration greater prestige has been given Penn College in educational circles. He has built up a strong faculty and increased the endowment fund. The music department has been recognized and endorsed by the Presser Foundation of Philadelphia, and the library is receiving annual aid from the Carnegie Corporation, an honor accorded to only thirty-one colleges in the United States. After a three-year test of college administration President McCracken has become thoroughly persuaded that his life work would be more valuable to his day and generation with greater joy and satisfaction to himself if spent in teaching Economics. During the second semester he will spend some time at the University of Wisconsin where he will make a fresh study of Business Cycles in preparation for publication by Harper Brothers. As an economist he is nationally known and appreciated.

* * * *

Edward Shillito in British Table Talk which he contributes weekly to *The Christian Century*, pays eloquent tribute to Professor C. H. Turner of Oxford who recently died at the age of seventy, as "one of our leading theologians, and yet he remained a layman." In this class he mentions Baron von Hugel who "in the Roman Church did more than anyone else to win the sympathetic understanding of non-Romans," and Professor A. S. Peake who guided in their student days the ministers of the Primitive Methodist Church and did so much for the whole church as a layman. Then he adds, "To day there are men like J. Rendel Harris and H. G. Wood among the Friends, who enrich the whole realm of theological study. It would be a bad day for the church if such laymen were not to be found ready to serve the cause of godly learning."

NEWS OF OUR MEETINGS

The Friends Meeting at Jonesboro, Indiana, observed Rally Day, September 21, when all-day services were enjoyed and a bountiful dinner served in the basement of the church at noon. In the afternoon a children's program was given, and the evening service was arranged for by the young people who secured an out-of-town speaker for the occasion. The parsonage has been remodeled, costing about $500, the most noticeable change being the enlargement of the dining room. Much interest is manifest in the study of the Discipline under direction of the pastor, M. F. Swafford. These studies follow immediately the mid-week prayer services.

* * * *

A meeting of the American Friends Service Committee of the North Central Section is called by the Chairman, Mervin Palmer, of Indianapolis, to meet at Earlham College, 2 p. m., Saturday, November 15, when it is hoped a representative from Philadelphia will be present. Forward-looking plans for a study of industrial conditions are being made and the chairman was instructed to consult experts in this field and to form a committee to direct a plan for study groups

in the various communities desiring such study. An invitation is extended to all interested Friends to attend this meeting and share in the discussions.

* * * *

Marion Quarterly Meeting, which was to have been held on November 16, has been postponed a week, to convene at the South Marion Friends Church at 2 p. m. on November 23. Those planning to attend will please note this change.

* * * *

Falmouth Quarterly Meeting of Friends was held at Windham, Maine, November 1 and 2 with James Coney and William Prideaux attending. Their ministry, including their service of song, was much appreciated. Friends would have been glad to have them continue for a time with their good messages and uplifting influence, but must be content to gather up what remains of their inspiring and helpful service, and go on, ever trusting for better things to obtain in their midst for the future. They felt the Quarterly Meeting was unusually good and are much encouraged.

* * * *

Dorothy Cammack and Joy Ridderhoff departed on the S. S. *City of San Francisco* for their mission station at Teguicigalpa, Honduras, on October 25. About 100 were at the dock in San Pedro to see them start on the journey. A number came from Pasadena Quarterly Meeting in session in Long Beach and all joined in the song service held on the deck of the ship an hour prior to the departure at 3:30 p. m.

* * * *

Winchester, Indiana, Friends are having their share of interest in the "Six Weeks' Go to Church Campaign" of the city. The attendance is increasing and the pastor, Fred E. Carter, is giving such helpful sermons. The first Sunday in each month the Bible school and church services are merged with satisfactory results. One Sunday evening the sermon, "Songs in the Night," was given by Milton Hadley of Fairmount. About sixty Fairmount Friends were present also, and their sixteen piece orchestra gave a short concert at the beginning of the service which was greatly appreciated. These visiting Friends were served supper in the church basement by the Young Married People's Class.

A Friends Christmas Play

The answer to the ever recurring question—
"What shall we do for a Christmas Program?"

The American Friends Board of Missions offers a simple missionary play entitled "A Friendly Family That Shared." The central theme is sharing with others.

The play is easy to produce, calling for only eight characters and a simple homelike stage setting.

Three copies furnished free to all meetings taking a Christmas offering for the work of the Mission Board. To all others five cents a copy.

Order at once from

The American Friends Board of Missions
101 South Eighth Street
Richmond, Indiana

SAYING BON VOYAGE

October 25, 1930, was an eventful day in the ristory of California Yearly Meeting of Friends. It was the day set for the departure of four earnest messengers of good tidings of salvation to the needy fields in Honduras. Mrs. Dorothy N. Cammack of Huntington Park was returning to the work so dear to her as superintendent of the Field. In doing so she faced the most trying experience of a missionary's life, seperation from her children who are remaining in Huntington Park for their education, Lenora at the Training School and William at the High School. Arthur and Irene Sahnasse and baby daughter, Mary Faith, of Walla Walla, Washington with Miss Joy Ridderhof of Los Angeles, completed the party.

Long before the hour set for their embarkation, friends from many Quaker centers in Southern California began to arrive at the dock to extend warm hands of greeting and good wishes for their health and happiness. Their state-rooms were fragrant with flowers and fruits and their berths covered with parting gifts of love, evidences of their high standing among their numerous friends from various sections of the Yearly Meeting.

The Captain graciously permitted the use of the deck for a farewell service of prayer and song. D. R. Marling, President of the Mission Board, presided and was most happy in his introduction of the missionaries, each of whom responded with fitting remarks concerning the calls they had felt and the high hopes and fervent desires they had of bringing glory to their Master in obeying his last command to witness for him both at home and abroad.

Caroline Hunnicutt, a returned missionary, offered an earnest prayer, Joseph Reece of El Modena led the group of about two hundred in singing appropriate hymns accompained by Jesse Marling and Joy Ridderhof with their piano accordions. Dr. McLaughlin, a former President of the Training School, at Huntington Park, spoke a few words of good-will and Mr. Roy Youngman, representing the young

NEW INSPIRATIONAL BOOKS

A Diary for the Thankful-Hearted **$2.00**
Compiled by Mary Hodgkin
A delightful anthology of prose and poetry chiefly intended for those who find it difficult to be "thankful-hearted" under the circumstances in which they are placed. However, others will find here a message of hope and courage to meet the daily tasks.

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people of Los Angeles Meeting of which Joy Ridderhof was a member voiced to her a message of good cheer from that body. A delegation from the Quarterly Meeting then in session at Long Beach brought greetings and words of encouragement from that assembly addressed to Joy Ridderhof and her fellow missionaries enroute to Honduras.

A warning bell sounded and Ernest Lamb, pastor of the Los Angeles Friends church, closed the service with a far-visioned prayer, seeing with prophetic eye their missionary labors and trials and triumphs and embracing in its scope the needs of the now and the then.

When the decks had been cleared of visitors and the gang-plank drawn up, the "Quakerettes" of Los Angeles continued the service of song from the dock, the missionaries joining in from the deck until the good ship *San Francisco* steamed out of the harbor. "Good wishes and prayers were following them as white winged birds follow departing ships far out to sea and hopes were beckoning them on in every crested wave that leaped before them." A. R. ROSENBERGER.

DEATHS

COPE—At Pasadena, California, October 29, 1930, Achsah M. Cope at the age of 83 years. Born at Damascus, Ohio, in 1847, she was united in marriage twenty years later to James A. Cope. From this union six children were born. Those surviving her are—Elizabeth M. Hayworth of Modesto, California; Marrietta C. Moyer of Hermosia Beach, California; Edwin E. Cope of Los Angeles, and one sister, Tacy Allman of Muscatine, Iowa. She was a life long member of the Friends Church. Funeral services were conducted by E. L. Gregory of Whittier. Interment in Santa Ana Cemetery.

EDMUNDSON—At Fitzsimmons Hospital, Denver, Colorado, September 30, 1930, Edward H. Edmundson, son of Chas. H. and Alice E. Edmundson of Salem, Oregon, in his 28th year. A member of the South Salem Meeting of Friends, his wife and little son three years old survive him, also his mother and three younger brothers, all of Salem. The long and painful illness which preceded his death was borne with unusual cheerfulness and patience.

HUNT—At Wichita, Kansas, July 30, 1930, Esther D. Hunt, daughter of Daniel W. and Mary Llewellyn Hunt, aged 66 years. Born at Rockville, Indiana, she came in childhood with her parents to Oskaloosa, Iowa. She was graduated from Penn College in 1886 and later received an A.B. degree from Chicago University. After teaching many years, she became interested in library work and was engaged in the Chicago Public Library. This work she resigned to care for an invalid mother and brother. Surviving are a brother, Herman Hunt, Washington, D. C.; and two sisters: Anna R. H. Townsend, Wichita, Kansas, and Hannah L. H. Thomas of Belle Plaine, Iowa.

JENKINS—At his home in Bloomingdale, Ind., October 28, 1930, after months of failing health Charles N. Jenkins, aged 79 years. He is survived by his wife, Myra Jenkins, and one son, Roy Jenkins, Mishawaka, Indiana.

MOTE—At her home in Long Beach, California, October 25, 1930, Ella Mote, a sister of Mrs. Chas. N. Jenkins. The body was brought to Bloomingdale, Indiana, for burial, as the family formerly resided in this place. The funeral party from California reached Bloomingdale on the afternoon of the 31st, and the following day a double funeral was held from the Friends church, with Edward M. Woodard and Lyman G. Cosand, the pastor, in charge. It was a most impressive service in which the ministers were favored in bringing comforting messages. The male quartet sang appropriate songs. The large company of friends and neighbors who assembled to mourn with the bereaved family, and the many floral offerings showed the high esteem in in which the deceased were held. Interment in the local cemetery.

SCATTERED SEEDS

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The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
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Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

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THE AMERICAN FRIEND
Richmond, Indiana

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

Out of Brotherly Love grew the Provident Mutual

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